

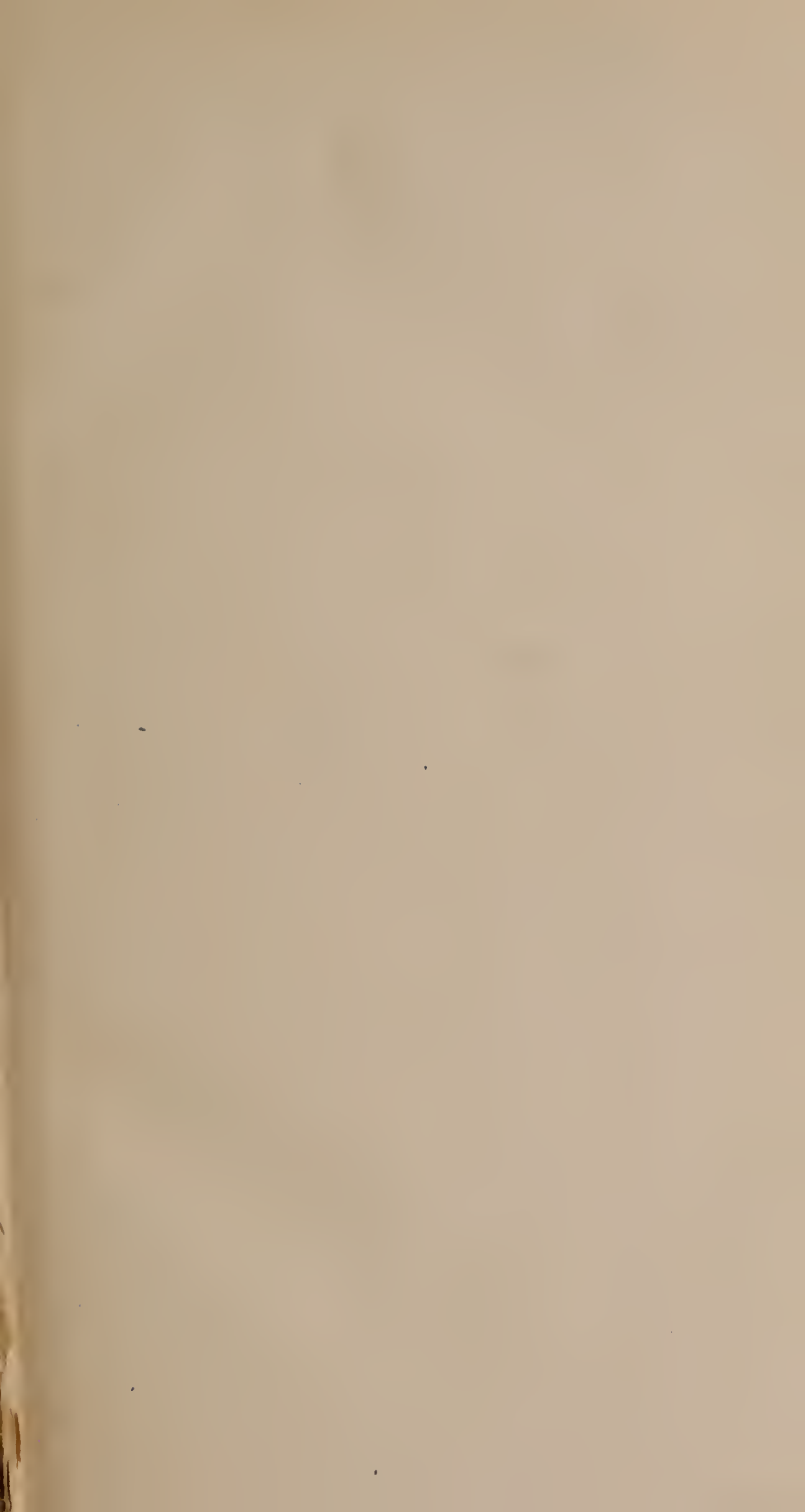


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SAFETA — SYRIA.

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SAFEETA.

BY DR. GEORGE E. POST.

ON the lower spurs of the mountain chain which rises from the great plain of Akkar, north of Tripoli, and runs northward along the Syrian coast as far as Antioch, at a distance of about nine hours from Tripoli, lies the picturesque village and castle of Safeeta, of which a view is given in the accompanying sketch.

This castle, which, with the famous fortress of El Husn, four hours to the eastward, was one of the northernmost bulwarks of the Crusaders' power, is built on the site of very ancient substructions of beveled stones, indicating that the site was used in times earlier than that of the Greeks, for a fortified military post — one of the "fenced cities" of the Hebrew period. In this Safeeta resembles most of the fortifications of Syria, as the castle of Banias, and Kulaatesh, Shukeef, and El Husn, the foundations of which are laid in the Cyclopean style of those distant ages, and on which Greeks, Romans, Christians, and Saracens have successively built. Nothing now remains of the ancient buildings at Safeeta except the moat and foundation-stones of the fort. These are, however, very extensive, covering the top of the central hill of the three hills on which the modern village is built. The stones are large, beveled, and admirably laid, and will doubtless stand for centuries more without exhibiting a trace of the march of time, save in the piles of ruins of more modern structures, which are crumbling into the moat, and heaped above the vaults and cisterns.

The present tower, which is built in the centre of the now ruined fortification, is about one hundred feet high from the ground, and about eighty by forty on the ground plan. It answered the double purpose of a chapel and a keep for the castle. It is built of large hewn stones, very accurately fitted, and is three stories high. The lower story would appear to have been used as an arsenal, or magazine. The second, which is the chapel, has a fine, high, groined, arched roof, ornamented with good carvings, and is lined with squared stones, perfectly jointed. A stone stairway at one side of this chapel leads to the third story, which is a long, low hall, supported by columns, and which was evidently used as a garrison and armory. The roof is flat, covered with gravel, battle-

mented around the sides, and the walls of all three stories are pierced with slits for the discharge of arrows. The walls are everywhere perfect except at the western face, where a lightning bolt has cracked the wall, and forced one of the stones out at a right-angle with the surface, leaving it suspended by about a fourth of its substance, which still remains implanted, while the remainder hangs threatening, at a height of sixty or seventy feet from the ground.

The view from this lofty castle is grand in the extreme. Lebanon, with its snowy summits, towers magnificently to the southwest. Beyond it, to the eastward, appear the distant peaks of Anti-Lebanon, and the cleft between these two ranges and the mountains of the Nusairiyeh — “the entering in of Hamath.” Then turning to the northward, the eye reaches nearly to Latakijeh and Mount Cassius. To the westward, the blue Mediterranean stretches away to the horizon, while toward the south lies the rich plain of Akkar and Tripoli in the distance, and behind it the cape of the “Divine Countenance,” shutting out the view in the direction of Beirut.

Under this tower are immense cisterns, perforating the sides and summit of the hill. The fortress, as is seen in the drawing, is in ruins, only a few of its many picturesque arches and walls being yet erect. The miserable government of the district has repaired a very small portion of the ruins with an insignificant structure, which may be seen to the left of the wall, and which is occupied by the executive of the county.

The village is built on three conical hills, of which the tower occupies the central one. The houses are low, being, with the exception of the dwellings of Beit Beshshoor, all of one low story. They are built of large cobble-stones, laid up without mortar — precisely as we lay up a stone wall in America; have no windows, and only one low door. The roofs are of great beams, overlaid with hewn boards and covered with earth. The floor is of mud, beaten flat. They repair it when broken by pouring fresh deposits of liquid mud over it, and suffering it to dry. The houses have but one room, in which the wretched people store their grain and straw, and house their cattle, sheep, goats, and chickens, and live themselves. There is no chimney, nor any fire-place, and the smoke is permitted to find its way out from a small hole in the roof, and through the cracks in the door.

The sides of the hills are covered with olive and fig trees, and with low trimmed groves of mulberry-trees, the leaf of which is employed in raising the silk-worm.

The population of the village, at the time of the introduction of the gospel, was composed of members of the Greek Church, and Nusairiyeh, a heretical Moslem sect.

The history of the introduction of the Protestant doctrines into Safeeta is briefly this. The members of the house of Beshshoor, a race of scribes of the government tax bureau, genuine descendants of the publicans of ancient times, had by fraudulent means obtained possession of the lands of a large number of the villagers. They had appealed in vain to the government, and to consuls, for aid; but finally it was suggested to them, without the knowledge of the missionaries, that if they turned Protestants they would come under the protection of the English government, and realize their possessions again. They accordingly, about three years ago, to the number of about 400 or 450, enrolled their

names at Tripoli as Protestants, and applied to the missionaries to aid them in their temporal affairs. This being beyond the province of the missionaries, they were referred to the foreign consuls and local government, but active measures were at once set on foot to evangelize them, and confirm them in their newly-assumed principles. A native evangelist was sent to their village, missionaries visited them, schools were opened both for boys and girls, and in a short time many, who had had no conception of our faith before, became enlightened, and some, as we trust, renewed by the Holy Spirit. The schools were eminently successful, and more than half of those who first declared themselves Protestants remain true to their adopted faith. Large numbers of copies of the Bible have been circulated, several of the youth of both sexes have been sent to the training-schools at Abeih, Beirut, and Sidon, and we have now a prospect of soon ordaining a native pastor, and settling him over a church to be organized in that region.

From the first this community has been subjected to a fire of persecution, more severe than is usually employed by Divine Providence, to burn off the dross of worldliness and error. They have been imprisoned, beaten, robbed, cursed, oppressed by unjust taxation and falsely-charged debts, at times driven from their homes, and yet have stood firm. Some of the more sordid have apostatized, but many, who were not with them at first, have become enlightened. When they have been at Damascus, and Tripoli, and Beirut, at different times, in search of help from the unjust judges of the land, or in prison on false charges, they have ever displayed an eagerness for evangelical instruction, and an avidity in the reading and study of the Word, (which they always carry with them in their journeys,) which is quite remarkable.

Many of the children are shepherds, and cannot attend the schools, yet they carry with them Primers and Testaments, and study in the fields, and on the rugged sides of the mountains; and many of the girls as well as the boys have learned to read well, and have committed large portions of the Word of God.

A feature of peculiar interest in the work in Safeeta is, that we are there on the borders of that interesting territory occupied by the Nusairiyeh, a sect of Islam, who have not yet been reached in any considerable numbers by the gospel. Already, however, by the existence of a Protestant community on their borders, many of them have become enlightened, and it is hoped that ere long our evangelists will have penetrated that section of the country, and that we shall begin to sap the foundations of Islam, among those who are less fanatically attached to all its precepts than the orthodox Moslems of Damascus and Cairo.

An interesting incident recently occurred in connection with this community. A number of the Protestants of Safeeta were unjustly imprisoned in Tripoli, and while in prison, occupied their time in expounding the Word to their fellow-prisoners, and thus made a profound impression of their sincerity and faithfulness to Christ, and of the power of his truth.

The earnest prayers of Christians are desired, that this community may have grace given to enable it to endure all things for Christ, and that the high hopes entertained in regard to it may not be disappointed.

AMERICAN MISSIONS IN TURKEY.

[The following paper was read at the meeting of the Evangelical Alliance at Amsterdam, in August last, by Rev. J. K. Greene, of the Broosa station, Western Turkey. It furnishes such a summary view of the Turkish missions as many readers of the Herald will be glad to see. The statistics which he gives differ somewhat from those furnished by the missions and presented in the last Annual Report of the Board; but his are presumed to be, in some cases, the most recent, and therefore the most correct. — ED.]

THE primary object of the American missionaries, who went to Turkey thirty-five years ago, was to preach the gospel to the Turks. To a Turk, however, a Christian was a "ghaur," an infidel, a dog; and, in point of fact, the corrupt Christianity of the Oriental churches was the chief obstacle to the progress of the gospel among the Turks. Hence it was early seen that the most direct, and at the same time the most feasible way of converting the Turks, was to seek the reformation of the Christians of Turkey, with the object of furnishing, in them, a living example of pure Christianity. Time has shown this conclusion to be correct; for, throughout the empire, the attention of the Turks has been drawn to the rising reformation. By means of intercourse with the native Protestants and the missionaries, many Turks have obtained a tolerably correct idea of pure Christianity, and have learned to distinguish between Protestants and other Christians; many have purchased and read the Turkish Scriptures, (of which, in one year, as many as 1,496 copies have been sold,) and about thirty persons from among the Turks have given evidence of conversion and been baptized. For a few years, three American missionaries, located at Constantinople, have labored exclusively for the Turks, and every missionary in the interior of Turkey improves whatever opportunity offers to preach to them the gospel.

The efforts of the missionaries, though at first largely enlisted in behalf of the Greeks and Jews, have been mostly expended on the Armenian people. This people, who claim to be descended from Japheth, for many centuries formed an independent kingdom, whose centre of power was in the vicinity of Mount Ararat. They were converted to Christianity at the beginning of the fourth century. The Bible was translated into the Armenian language A. D. 411. At the present time, the Armenians are supposed to number about three millions, of whom two and a half millions are inhabitants of the Turkish empire. By reason of their intelligence, activity, and religious susceptibility, they have been styled the Anglo-Saxons of Turkey.

As early as the year 1823, the Agent of the British and Foreign Bible Society sought the approbation of the Armenian Patriarch to the printing of a version of the New Testament in the modern Armenian, but his request was positively refused. Even to the present day, the Armenian hierarchy refuses to permit the reading of the Scriptures in the vernacular tongue, either in the churches or in the schools. Yet it is matter of thanksgiving that the Bible has never, by any ecclesiastical body of the Armenian church, been interdicted to the laity. The people, though extremely ignorant of God's Word, yet manifest

much reverence for the sacred volume. Unlike the Papists, in argument, or appeal, the Armenians always acknowledge the Bible as the highest authority.

In their efforts for the spiritual reformation of the Armenians, the missionaries, while not neglecting the establishment of schools and the use of the press, from the first gave their chief attention to the preaching of Christ. And, while not shunning to reprove sin and error, they rather sought to present the excellency of the truth than to decry existing abuses. Progress was at first slow, but, one by one, persons became interested in the truth, and received strength to stand up for Jesus. In the year 1839, the Armenian Patriarch sought, by means of persecution, to arrest the progress of religious inquiry. Through his influence, some of the evangelical Armenians were thrown into prison, and others were banished. Yet from this time onward the work of the Lord advanced with accelerated pace. In 1846, a far more violent and determined effort was made to crush the rising reformation; but, at this time also, though the evangelical men suffered much, their persecution proved a blessing both to them and to the cause; for, from the date of this last persecution, the good work of evangelization has advanced from place to place, until now, in almost every important town in Asia Minor, there are found Protestant and *Christian* Armenians.

The Protestant Armenians neither sought nor desired a distinct church organization. On the contrary, they hoped to be allowed to remain within the pale of the Armenian church, that by quiet and kind endeavor they might secure the enlightenment of their countrymen. But, when cut off from the Armenian church with cruelty and cursing, they were in duty bound, for mutual security and edification, to seek a separate organization. Consequently, in 1846, four evangelical churches were formed in different parts of the empire. These new organizations were not recognized by the Turkish Government; yet the authorities were not unfriendly to them, since their sympathies were generally on the side of the persecuted.

The American mission to Turkey, formerly one, is now, in order to facilitate the transaction of business, and on account of the great extent of territory occupied, divided into three missions, each of which is self-governing, and has an annual meeting to consider and decide matters pertaining strictly to missionary effort and the expenditure of missionary funds. In these three missions, not including Syria, there are on the ground 83 male and female missionaries, located at 22 of the principal cities of Asia Minor, and of Bulgaria, in European Turkey. Dependent upon these 22 centres, there are 138 out-stations, or places occupied by native evangelists. In all, there are 155 places where the gospel is steadily preached. The whole number of native laborers connected with the three missions is 275.

In the three missions there are 59 organized churches, with a total membership of 2,484, of whom 850 are females. Of the 59 churches, 32 are already supplied with native pastors, and most of the remainder have unordained native preachers. The average Sabbath congregations form an aggregate of 10,439. The total number of Sabbath-school scholars is 6,656.

The Protestant churches of Turkey are formed after no ecclesiastical pattern found in Europe or America, but combine in their organization elements both Congregational and Presbyterian. In matters of business pertaining to itself, and in the admission of new members, the local church is independent, but in

matters pertaining to the common faith and practice, it coöperates with sister evangelical churches. Church government is vested in the native pastor and a committee of the brethren, elected annually, who are called "care-takers;" but in matters of special importance the whole body of the brotherhood is consulted.

At present there are three Associations, or "Unions," as they are called, of the native churches, one in each mission. These "Unions" have written constitutions, officers elected annually, and annual meetings. They form churches, license and ordain preachers, install pastors, watch for the purity of the churches in doctrine and practice, and, in general, have authority in all matters pertaining specially to the churches. The missionaries are corresponding members of the "Unions," but have no vote. Two of the Associations of native churches have already commenced the work of "Home Missions," one of them, namely, the Association in the Central Turkey Mission, sustains two native evangelists, and the Association in the Eastern Turkey Mission defrays the expenses of seven young men who are preparing to labor among the large body of their countrymen speaking, not the Armenian, but the Koordish, language. These Associations, as they increase in strength, will assume more and more control of the evangelistic operations in Turkey; and it is hoped that ere long they will be united in a Synod, or General Assembly—a consummation which has not yet been realized on account of the weakness of the churches, and the great distance which separates them.

The whole number of enrolled Armenian Protestants in Turkey is over 15,000. The total of contributions of the native Protestants, during the year 1866, for religious, educational, and benevolent objects, amounted to 275,556 piasters, or 12,139 dollars in gold.

Of the 59 native churches, 13 are already self-supporting, and, if present anticipations are realized, from the beginning of the year 1868, six more, making 19 in all, will pay the entire salary of their pastors. Eighteen churches pay half of the salary of their pastors or preachers, and from the beginning of the year 1868 no church will pay less than one fourth of the pastor's salary. More than half of the entire expense of conducting missionary operations in the year 1866, in the missions to Central and Eastern Turkey, exclusive of the salaries of missionaries, was paid by the native Protestants.

The number of common schools in the three missions is 165, and the number of pupils in the same 5,511, of whom nearly 2,000 are girls. The three missions have four theological seminaries, with an aggregate of 99 students, and four female seminaries, with an aggregate of 144 pupils. One of the theological, and one of the female, seminaries are for the Bulgarians, and are located in European Turkey; the others are for the Armenians, and are located in Marsovan, Harpoot, and Marash.

These statistics indicate but in part the influence of the reformation among the Armenians. It is fair to say, that those who hold enlightened opinions far outnumber those who are enrolled as Protestants. The effect of the movement on the Armenian church is very apparent. Though the ignorant mass of the people still continues to observe the rites and traditions of the church, yet a large body of the Armenians have learned enough of Bible truth to disbelieve in the intercession of saints, the adoration of pictures, and the propriety of the confessional. Few, indeed, at the present day, undertake to defend the

more prominent errors of the church; while many laymen, with not a few ecclesiastics, speak bold words for reform. The Armenian schools, also, have greatly multiplied and improved. Female education, formerly entirely neglected, is now securing attention in almost every community. In the separate administration of the affairs of the civil community and of the church, witnessed among the Protestants, all the nationalities of Turkey have learned an important lesson on the great question of the separation of Church and State.

In 1859 a mission was commenced among the Bulgarians in European Turkey — a people which numbers about four and a half millions. They belong to the Greek church, but for several years have been striving to deliver themselves from the oppressive rule of the Greek hierarchy, and to secure the use of the vernacular tongue in their churches and schools. They have shown great eagerness to possess the Scriptures; and, already, many thousand copies of the New Testament in the modern tongue, and of religious tracts, have been sold and distributed among them. At the present time, there are five male and seven female missionaries* laboring among the Bulgarians, four of whom devote themselves to giving instruction in the male and female seminaries already mentioned. These seminaries have 59 pupils in all, several of whom have become hopeful Christians.

From the beginning of missionary operations in Turkey, the press has been an invaluable assistant. Translations of the entire Bible into the Modern Armenian and the Armeno-Turkish, and of the New Testament into the Bulgarian and Arabo-Turkish, have been completed. Many other valuable religious and educational books have been translated into the languages of the country; such as Evidences of Christianity, Concordance of the New Testament, Scripture Text-Book, History of the Reformation, History of the Church, Pilgrim's Progress, Saints' Rest, Anxious Inquirer, Hymn and Tune Books, Treatises on Moral and Intellectual Philosophy, and many common-school books. A religious newspaper, in the Armenian and Armeno-Turkish languages, has been published for twenty years. From the beginning, more than two millions of copies of the Scriptures and other books have been printed. The Bible has always been in greatest demand. In the year 1866, 31,313 copies of the Scriptures, in eleven different languages, were put in circulation.

Religious toleration is recognized by the Turkish Government, but the Armenian and Greek hierarchies, so far as they have power over their respective communities, practically know no such principle. It is also true that, while religious liberty is the law of the land, the *spirit* of the *Turks* is one of bitter enmity towards those who renounce Mohammedanism. While, moreover, the *Turks* have in many ways given proof of their respect for Protestant Christianity, it is still felt that, for political reasons, they do not regard with favor the spread of Protestantism even among their Christian subjects. The Bible is both a moral leaven in the hearts of men and a political leaven in the community. It enlightens and encourages the masses, both to perceive and to demand the inalienable rights which God has given them. This truth it is the instinct both of hierarchical and of political despotism soon to discern. The present

* Since this statement was made, two — Mr. and Mrs. Byington — have returned to the United States. — ED.

aim of the Turks appears to be, by praiseworthy internal reforms, to strengthen their rule, and to shake off foreign interference. With them, religious liberty has clearly been the result rather of outward pressure than of inward impulse. Let us not wonder at this, but rather give glory to God, that, in claiming for themselves perfect religious liberty, the subjects of the Porte now stand squarely upon the law of the land. Let us remember, too, that as the *pledge* of toleration was the result of foreign pressure, so for the *practical enjoyment* of toleration, foreign pressure is still needed.

TO PASTORS AND CHURCHES IN NORTHERN NEW ENGLAND.

MY DEAR BRETHREN,—I feel forced to make effort for a deeper interest and a better organization in my District. These are needed in the missionary work generally. They react upon each other; interest promotes system, system awakens interest. I must now move for these with earnestness in my field. Will you bear me out in this? I trust you will.

I cannot touch the public charities, or any system regulating them, aside from Foreign Missions. And here my agency is only advisory and coöperative; but on this subject I feel free to speak and to act. The time has come when a deeper interest and a better system must be reached. The cause has moved heavily hitherto, for want of these. We must expect greater things; we must seek for greater things; we must accomplish greater things for Christ and his inheritance—the heathen.

A great empire—China—is thrown open to us. The “uttermost parts of the earth” are to be brought to our door. These are promised to Christ for a possession. (Ps. ii.) Has not the time come to take possession of that empire in his name? A world is massed in it. The gates thereof are lifted up,—yea, the ‘everlasting doors,’—that the King of glory may go in. The whole Bible has been put into that most difficult language. A beginning has been made in missionary work there as a base for future conquests. This great land, presenting the anomaly of intelligence veiled in superstition, of civilization sunk in barbarism, will soon be brought very near to us, if we measure distance by *days* rather than miles. A hundred missionaries are there already. Twice one hundred native helpers are in the work. More than 3,000 communicants are already gathered, as the first sheaf of the final harvest. Let this work be carried on with the zeal and boldness that becomes us as a Christian people, and the clock of the centuries will not strike again till China shall have been given to the Lord.

Do we desire God’s favor as a church and a nation? Then let us arise at once to this grand work! For ages the church has been asking for these ‘uttermost parts of the earth’ for Christ. What was meant by this petition, that has rooted itself so deep in the divine promise? Just what the friends of Christ are now moving to accomplish for this long neglected land. And could a higher motive than this be put before the churches, to impel them on to noble effort and sacrifice? Let us no longer point to our monuments in the past, but on

ward to conquests and triumphs in the future. The things that have been done are great, but those that remain to be done are greater. And the doing of them will be for the glory of the church and the salvation of the world. This will be a positive argument against infidelity, and a prevailing one. The best possible defense of Christianity is a resistless movement on the part of its friends to save this world. That movement has commenced. It is in the line of Christianity. It is the last conquest of faith.

The appeal now is two-fold, — for our *sons*, and our *resources*. Both must be put upon the altar for Christ, in this final work. We have been in the school of moral discipline and heroism, and for what purpose? To fit us for a still greater work. The church needs, the nation needs, this grander moral enterprise, to supplement properly the vast national sacrifice just offered. This will be lost, in part, if it do not impel us to something greater and better in the way of Christian achievement.

This great moral movement has been delayed, for want of light, and by lack of interest, facility, and system. I will then urge, —

That there be more *light* and *thought* upon this subject. There is need of more reading, more hearing, and more reflection, with reference to a lost world. Thought inspires feeling, and leads to action. There must be light, or there will not be zeal, and love, and activity.

The *Missionary Herald* should go into the families. It is all aglow with gospel thought, and record, and inspiration. It is the cheapest and the best thing abroad upon this subject. It acts as a grand reflector, to throw back the great work of foreign missions upon Christian lands and eyes. How could the spirit of the late war have been kept up without the *war news* and appeals? So with respect to this greater warfare. One that does not read will not feel for the world. Let this monthly record — which costs but little — be put into the families generally. Other reading on this subject will then be sought, and will often be furnished at the Missionary House. Nothing is reached and accomplished, in the work of foreign missions, without the diffusion of knowledge upon the subject. Thought awakens emotion, and impels to action.

The *Monthly Concert* should be made far more of in the churches. It helps to bring the world before us; and to make the churches a unit at the throne of grace, for Christ and his inheritance. This bond of prayer, that gives visibility and strength to Christian union itself, gives oneness, also, to the great missionary work the world over. Let not this meeting languish; we are too near the end for this. No one has need to be at a loss how to conduct it; interest in the cause will always suggest the way.

And this cause should be presented from the *pulpit*, in its turn. If the people could be stirred up to *national* sacrifice by the pulpit, why not, still more, to Christian enterprise? Let the claim of foreign missions be urged upon the people often, and as a matter of personal duty. It may well come before each one, whether yet a Christian or not, in this form of *individual* obligation, which, surely, impenitence cannot destroy. And let the subject, in its moral grandeur, come before the churches, as an ever-present obligation and inspiration.

There is need of a better system with regard to *collections*. Why not take the monthly concert contribution in the afternoon, rather than in the evening? This ordinance of *giving* ought not to be crowded into a corner, nor into the darkness. Let it be regular, systematic, visible, and bold.

But the monthly gifts should be crowned by an annual offering, that shall be general and thorough, and worthy of the cause. This can be taken by the use of cards upon the Sabbath, or by collectors, to go through the parish. A neglect here impoverishes. Nothing tends so certainly to moral pauperism and meanness as withholding from Christ. It is proved that our infant mission churches grow in grace and in prosperity just in proportion as they are taught to give. And why should it not be so? Is God forgetful of his promise? He has connected prosperity with faithfulness, always; and the law of his kingdom cannot change.

I will venture to suggest that each one have a principle and a system of giving; and lay aside, or set apart, something each day or week, for this object. It brings our interest to a test. It makes our giving a fact, rather than an accident. It gives it the dignity of principle and system, and tends to swell the amount. But best of all, it tends to keep this grace of love *alive* in the heart.

I will give the *children* their word in due time. They have done well in this work for the mission schools; but *well enough* has not yet been reached. I mean to ask for an offering from each Sabbath-school scholar in my district, each year. If it be but a mite, it will tell, and become a ray in that morning which we are now making in China. Whatever I ask of the children, in reason, they will do.

Sincerely yours,

W. WARREN.

LETTERS FROM THE MISSIONS.

Greece.

LETTER FROM DR. KING, *December 7, 1867.*

RETURNING from the United States, Dr. King left Paris November 19, and reached Athens on the 29th of the same month, where "he met a most cordial reception" from all his friends. He writes at some length respecting the labors of a few Greek Protestants — Messrs. Kalopothakes, Constantine, and Sakellarios, — the progress made, under their influence, during his absence, and the present condition and prospects of the evangelical Protestant cause at Athens. Commencing with an account of his first Sabbath, after his return, he states many facts of gratifying interest.

Protestant Sabbath Services. "Last Sabbath, at half-past 10 A. M., I went to hear Mr. Constantine preach, in his own hired house, near the Medresé, the prison, which I was a few years ago condemned to en-

ter. In the afternoon I went to a Sunday-school, composed of Cretan refugees, and under the superintendence of Dr. and Mrs. Kalopothakes. There were about two hundred scholars present, whom, at the request of Dr. Kalopothakes, I addressed on the importance of reading and believing the Word of God. In the evening I attended the Greek service of Dr. Kalopothakes, which he has in his house, near the Temple of Jupiter Olympius. After the sermon, Mr. Sakellarios offered the concluding prayer.

"It was to me most interesting to see these three native Greeks laboring in the same cause in which I had been laboring for so many years, and in the midst of so many difficulties. Two of them are ordained ministers of the gospel, (one was ordained in Virginia, by Presbyterian ministers, and the other in Massachusetts, by Congregationalists,) and the third is the son of a Greek priest, and studied theology for a while in the Baptist Seminary in

Newton. They all have their Bible classes, and Sunday-schools, and teach, with simplicity and godly sincerity, the same great and essential doctrines of the Bible. There is no tendency in either of them to any thing like ritualism. It was quite affecting to me to think of what was the situation of this place forty years ago, and to compare it with what it is now.

Abundant Labors. “These three men show great zeal in their work, and they have as much as they can possibly do. Dr. Kalopothakes has — besides the editing of his religious paper, ‘The Star of the East,’ preaching in Greek every Sabbath, and superintending a large Sabbath-school of Cretans, and a Sabbath-school in his own house every Sabbath afternoon — a great deal of work to do among the Cretan refugees, of whom there are thousands. He is also the agent of the American Bible Society.

“Mr. Sakellarios has the care of the printing establishment, the printing and distribution of ‘The Star of the East,’ and teaches a Bible-class every Sunday morning. He and his wife superintend a day-school, and a Sabbath-school consisting of Cretan refugees, and he teaches, also, a class of children in another Sabbath-school.

“Mr. Constantine preaches in Greek every Sunday morning, has a Bible-class Sunday afternoon, and also every Thursday evening. He has, also, under his direction, a large industrial school for Cretan refugees daily, and a Sunday-school in his house every Sunday morning.

“These three men are also members of the American Greek Committee for the relief of the Cretan refugees, and being the executive members of that committee, a very great amount of labor falls on each of them. Their time is fully occupied, night and day. A great field is opened before them, and they are doing a great work.

Translating — Preaching — Progress.

“There is no need now that I should labor as formerly in the translation and printing of books, or in the distribution of them. These three are doing in that way all that is necessary. Before I went to the

United States they attended my Greek service on the Sabbath, but now each has his own service, and I consider it my duty by no means to interfere by setting up a separate service of my own. My object now is to assist them as far as I am able, and to put them forward. If they can increase, I shall be happy to decrease. That there should thus be raised up three such persons, natives of Greece, to take my place and pursue the work which I commenced so long ago, ought to excite joy in the bosoms of all who love the Lord Jesus Christ in sincerity.

“Others, too, are coming and ranging themselves under the gospel banner which has been raised aloft, and is already allowed to wave within the city of Athens. One woman of distinction, whose husband is wealthy, has joined their communion; he comes with her, regularly, to hear the preaching of the gospel, and she assists in teaching a Sunday-school.

“Dr. Kalopothakes now inserts in his weekly paper ‘The Star of the East,’ a notice of his religious service on Sabbath evening. Such a notice, a few years since, was considered unadvisable.

Enmity and Opposition. “Still enmity and opposition are not wanting. At one time during my absence, a mob assembled before the house of Dr. Kalopothakes in order to break up the Sabbath-school, which he had in his house, endeavored to force the outer door so as to get entrance, and some drew their knives to kill him and Sakellarios, who, with his wife, was teaching in the school at the time. Providentially, an officer of the police happened to be passing by at the moment, and kindly interfered, arrested some of the ringleaders and put them in prison, and thus the mob was dispersed and the lives of those threatened were saved.

“The accusation that excited the mob was, that Kalopothakes was teaching *Puritanism*. By these trials the missionaries have become, I believe, bolder than they were before. The number of the scholars taught in all their day and Sabbath-schools amounts to about twelve hundred.”

A few days later Dr. King wrote again, sending copies of letters to himself, Dr. Kalopothakes, and Dr. Scudder, from Greek Protestants at Demirdesh, near Broosa, where a Protestant house of worship has recently been erected and a church organized. The letters express warm gratitude to these brethren, especially Dr. Kalopothakes, for the interest taken by them in the enterprise at Demirdesh, and the aid which they had rendered. Dr. King received some contributions while in the United States towards the erection of the Demirdesh chapel, which he sent through Dr. Kalopothakes. Dr. Scudder had contributed for the object, and Dr. Kalopothakes had long taken much interest in the Protestants there. He went from Athens, and preached in the afternoon, when the house was dedicated; remained for a time, laboring earnestly to settle difficulties, promote the spiritual welfare of the Protestants, and prepare the way for the formation of a church; and was present, assisting in the services, when it was organized. The dedication of the house was noticed in the Herald for January, page 30, and a letter from Mr. Greene, of Broosa, (on this page,) reports the organization of the church.

Western Turkey.

BROOSA.

(57 miles S. S. E. of Constantinople.)

LETTER FROM MR. GREENE, *December 6, 1867.*

MR. GREENE reached Broosa on his return,—after an absence of four months, in England and Western Europe, for the sake of health,—on the 8th of October. He had not derived as much advantage, personally, as he hoped for from the journey, but Mrs. Greene had “gained a good degree of strength.” He reports measures taken for a union of the Nicomedia and Broosa stations; mentions gratifying progress in that field, among the native churches, in the matter of self-support; gives account of the organization of a church in the Greek village of Demirdesh;

and writes hopefully respecting the “Evangelical Union” and its influence.

A large Field—Progress towards Self-support. “The new Broosa station, including the greater part of Western Asia Minor, is so large that the three missionaries can do but little in the matter of preaching the gospel to so many thousands of Armenians, Greeks, and Turks. Yet by careful superintendence of the work in all parts of the field, and by earnest efforts to develop a faithful native agency, they do hope, with the blessing of God, to secure a fair measure of success.

“We are very much encouraged by the fact that, in response to resolutions adopted at the last annual meeting of the mission, four of the native churches in this station field have already taken upon themselves the entire support of the native pastors or preachers laboring for them, and receive aid only in behalf of their schools; and of the four remaining churches in the field, each pays one fourth of the preacher’s salary. One church, and individual brethren in several places, have covenanted to give one tenth of all their gains for the support of the gospel.

Church formed at Demirdesh. “On Saturday, November 9, a special meeting of the Evangelical Union of Bithynia was convened at Demirdesh, for the purpose of organizing an evangelical Greek church. The meeting consisted of ten native pastors and delegates, and seven corresponding members, including Rev. Mr. Kalopothakes and three missionaries. After careful examination, seven brethren and six sisters were deemed worthy of church-fellowship, and the church was formally organized on the following Sabbath afternoon.

“The confession and covenant were read by Mr. Kalopothakes, who also, at the request of the members of the ‘Union,’ required of both brethren and sisters a solemn promise to contribute according to their ability for the support of the gospel. The address to the church was made by Mr. Greene. Pastor Hohannes, of Biljikk, on behalf of the ‘Union,’ expressed his joy to welcome them to the fellowship of the churches; mentioning that the Arme-

nians first received the gospel through the Greeks; that departure from the gospel had caused separation and enmity between Greeks and Armenians; and that now again, on the basis of the gospel, they were united in fellowship and love. Mr. Kalopothakes baptized two children, and, assisted by Pastor Alexander, of Adabazar, administered the communion.

"Thus was consummated the organization of the first evangelical Greek church in Turkey. There are individual Protestant Greeks in several places, in Turkey and in Greece, and some of them are members of evangelical churches; but the church of Demirdesh is the first church organized, in these latter days, exclusively of evangelical Greeks. The preacher, also, is a Greek, a native of the place. Educated at Malta College, he is to receive theological instruction in Broosa, and it is hoped that he will ere long become pastor of the church."

The Evangelical Union. The day after this service at Demirdesh, the "Union" met at Broosa, "for the settlement of difficulties" in the church there, and were, happily, very successful; and Mr. Greene writes:—

"On the whole, this has been the best conducted and the most successful meeting of the Union that I have known. The native pastors exerted a wise and salutary influence, and gained much respect. The missionaries took no important part in the meetings of the Union, but there was hearty mutual sympathy between the native brethren and ourselves. The Union assisted us much in the settlement of questions respecting the location of several native laborers. In short, we are very much encouraged by the establishment of the 'Bithynia Union,' (now numbering eight churches,) and by the hopeful manner in which it has begun its work."

MARSOVAN.

(350 miles east of Constantinople.)

LETTER FROM MR. TRACY, November 16, 1867.

MR. and MRS. C. C. TRACY sailed in

August last to join the Western Turkey mission, and are stationed at Marsovan. It always interests personal friends especially, and others also, to know how the field, the people, the mission work and prospects, appear to new laborers as they first come in contact with them; and the perusal of this letter from Mr. Tracy—sober and sensible—will gratify many.

First Impressions. "You will expect my first communication to be full of the *young* missionary. I may not fulfill your expectations, but will try to make clear to you my first impressions. I suppose the friends at home are asking—How do they view the work now? Has the baptism of enthusiasm passed away, and left them with heavy hearts, amid discouraging realities? Do they secretly wish themselves at home?"

"The first, most natural question is—How are you impressed with the facts? Well, I shall answer—We have seen facts before. The great fact which brought us here is *sin*, and that is the same in America as here. If there is more of it here, that is the very reason why we came.

"It will also be asked—Do you find the people as hungry for the bread of life as you expected? Do you find them as grateful to those who bring it as you anticipated? I answer—We had no such expectations. If Christ met with such a reception from sinners, what must we expect?"

Condition of the People. "As to the condition of the people, I will give my impressions—probably strong by contrast with our own people, so lately left behind. This is Turkey, as it presents itself to me: Selfishness prevails, truth and righteousness are trampled upon wherever people dare to do it. Extortion, inefficiency, folly, bribery, oppression, bear the name of government. Right, separate from self-interest, is an idea that has not yet dawned upon the Turk. A moral torpor prevails; the hand of justice is palsied. Temporal interests are in no better condition. The moral basis of commerce is wanting. The seller always asks twice what he expects to take, and gives goods worse than his

samples. The buyer offers half what he expects to give. Every one is as dishonest as he can be under the circumstances.

Influence of a false Religion. “And is not all this very discouraging? I reply—The contrary. This is the failure of a false religion. Five times a day I hear the muezzin’s call to prayer, as he utters that ‘great truth and great lie’ together, ‘No God but God, and Mohammed is the prophet of God.’ Mohammedanism has done all it can for this people; it has given them a cold, speculative idea for a God, and allowed license to the passions. It combines indulgence and austerity, gratifies the passions, and pleases the desire to acquire merit. The Mohammedan cheats, lies, practices impurities, performs his ablutions, says his prayers, and goes sweetly to rest, feeling that all is well.

“These are the results of such a religion in all this vast empire. The legitimate fruits are brought forth in abundance. Let him who supposes that a false religion is good enough for a people, and that they are happy under it, come and see. The Armenians are not sunk so low in regard to morals; but the Christianity they profess is corrupt, and has little power over the every-day life. They have no idea of a change of heart, or much change of life, in becoming Christians.

“When I see with my own eyes the wretched effects of other religions, it is to me a demonstration of the truth of Christianity; it nerves me with double courage and confidence. I see how its inherent power *must* triumph over such miserable systems of error.

Results of Mission Work. “They ask us to show results, if our faith is so strong. It is hardly time yet for the triumph of Christianity in the whole empire. We have only begun to compass Jericho, and blow with the trumpets; and we ought not to give up in discouragement because the walls do not begin to crack at the first blast. But if people ask for results we can give them. Protestants are more trusted and respected than anybody else; once they were stoned and spit upon. The Pasha now rises up when the missionary

visits him, and shows him great deference; once he treated him as a dog. The Armenian religion is severely shaken by the assaults of Protestantism; Armenians have to reform their creeds to keep up with the spirit of the times. A born Mohammedan may profess Christianity in the capital and not lose his head. These are results.

“There are also most pleasing results in individual piety, as well as examples of deplorable lack. I will put two such examples together. A dear missionary falls a victim to the cholera, and is buried in the open field. His sorrowful associates wish to build a low wall around the grave to keep the cattle out; and the native brethren refuse to let them do it, though the ground was bought in part with their money! Most people would say, at this, It is time to quit. But if you could see a dear, precious native sister coming to bring Mr. Leonard her ear-rings and other trinkets to help build a new chapel; if you could hear her say, ‘I am overwhelmed with a sense of gratitude to you’; if you could see her going among the sick and squalid and wretched to do them good with her counsel and her means; you would say with us, that one such example is sufficient to counteract all the discouragements we meet.

Encouragement in the Schools. “There is much to affect a Christian heart in our theological school, and the girls’ boarding-school. The examinations in the former have just passed, with gratifying success. Many of the young men are able to give all the events in Christ’s life, in their order, as arranged in a Harmony of the Gospels—a thing which I do not believe a dozen theological students in America can do. In other departments, also, they have made commendable progress. They now go forth to labor four months, in different fields. The demand for their labors is greater than can be supplied.

Satisfied and Happy. “If you wish to know how we feel, I will thus express it,—We are *satisfied*. The field is great enough; the work extensive enough; the sense of our Master’s approval encouragement enough.

“The plain of Marsovan is beautiful; the ring of mountains around is grand; the air as fine and healthful as that of New England. I thank God that we are here, and that I am not engaged in a scramble after a pulpit in America. We have few friends, but they are very dear, and thus far we are happy. We wish continued remembrance in your prayers.”



LETTER FROM MR. SMITH, *November 27, 1867.*

The Theological School. Mr. Smith's labors are mainly in connection with the theological school at Marsovan. Writing first in regard to this institution, he says:—

“The first class have had instruction in Moral Science, Evidences of Christianity, Butler's Analogy, Natural Theology, Systematic Theology, and Biblical Exegesis. Some of them also are learning English. It is intended that in most of these theological studies the instruction shall not be less thorough than in our seminaries at home. For example, during five months of this year there were four recitations a week in Systematic Theology, occupying one hour and a quarter a day; and it will require nearly as much time next year in order to finish it. But especially in the department of Biblical Exegesis we aim to accomplish even *more* for them, (*i. e. directly,*) than is done at home. Instead of teaching them Greek and Hebrew, and so putting them in a position to understand the Bible more perfectly in their future studies, we aim to make them acquainted with a large portion of the Word of God while they are here.* During the present year, we have been over the last half of Isaiah and the Harmony of the Gospels. Under the latter I have explained the more difficult and important portions of the four Gospels, and given them a chronological outline of the life of Christ; which they have not only written

out, but also, in great part, committed to memory; so that, on the day of examination, some of them were prepared to repeat in order nearly all the principal events mentioned in the four Gospels, arranged under nearly two hundred heads.

The Students. “With very few exceptions, the general deportment of the students, and also their diligence in study, have been worthy of all praise. We have confidence also in their piety, and trust that all of them will become useful men, if not as preachers, at least as teachers. Yet I never wish to speak with too much confidence in regard to even the best of these native Christians. In regard to them all I feel to say: ‘Let not him that girdeth on his harness boast himself as he that putteth it off.’ Even in the best of them we are often surprised and pained by manifestations of great moral weakness. It is true that no Christian is strong in *himself*; all his strength must come from Christ. But yet, or rather just for this reason, there is a vast difference between him who has been united to Christ, abiding in him from his earliest youth, and whose whole character, whose ideas and modes of thought, have been formed under Christian influences, and him whose character has been formed under an opposite influence, and who, all his life long, has ‘walked according to the course of this world, . . . fulfilling the desires of the flesh and of the mind.’ Yet God is able to cause even *these* to ‘stand.’ And so far as we see evidence of the presence and work of the Spirit in their hearts, so far we have confidence in them, and rejoice over them.

Labors in Vacation. “The term closed nearly ten days ago; and nearly all the pupils are to spend the four months' vacation in preaching and teaching. We earnestly desired to see more evident tokens of the Spirit's presence among them before they separated; and now much prayer is offered for them, that their own souls may be blessed, and that they may be made instruments of blessing to many.

“*The Girls' School* is accomplishing a good work. There have been thirty-five

* Mr. Pettibone wrote from Constantinople, December 9th, after spending some months at Marsovan: “I do not believe there is a class of men in any school in America that would pass so good an examination in the chronological and historical portions of the New Testament, as the first class in Marsovan.”—ED.

scholars during the year—eighteen boarding scholars, and seventeen day scholars from this city, who board at their own homes. Several of them have become members of the church since their connection with the school, and there has been a good deal of religious interest among them during the present year. I know of no school in America where girls are more thoroughly trained in the Scriptures; and the teachers labor primarily and constantly, in their daily exercises, by frequent prayer-meetings, and in private conversation, to bring them to a saving knowledge of the truth. One of the scholars, in whose Christian character we have a great deal of confidence, has just married a Protestant brother in a neighboring village, and gone there to be, as we hope, a means of enlightening, elevating, and saving many of her sex. Two others, who came last spring from the mountains, four days distant, walking nearly all the way, have gone back to spend the winter at home, and dispense to their more ignorant neighbors the little light which they have already received.

“The examination of this and of the theological school occupied three days, and was attended by a large number of Protestants and Armenians. Some of the principal men among the latter were present at a portion of the exercises. Some of them have sent their girls to our school; but this is the first time that any of that class have been present at any of our examinations.”

The Church. Respecting the condition of the church at Marsovan, generally, our brother is not able to speak so favorably as he could wish. There is no pastor now, and the members slumber, not ready to do what they should for the support of preaching or a school, and too often not honoring Christ by a blameless Christian walk. Yet he writes in good heart.

Stimulated by Discouragements. “All this [in the condition of the church] is indeed sad, and to some it may appear discouraging; but in reality it is not so. It only shows that the work which we have undertaken is greater than we may have

thought. And the greatness of the work only makes the privilege of sharing in it the more blessed; and instead of appalling or discouraging us, should only nerve us to more earnest endeavors, to a more entire consecration, and to a stronger faith in God. These things show that we have underrated the *depths* of man’s fall, the *completeness* of his moral death; that we, as a Christian people, also, have underrated the value of our birthright; the priceless worth of those heirlooms which we have received from the fathers—their martyrs’ blood, their godly character and example, their Christian literature and institutions. It is true that a nation may be *born* in a day; but it cannot in a day grow to the fullness of the perfect stature of Christian manhood. He who knew alike all the depths of man’s depravity, and all the greatness of the power of His salvation, has told us beforehand, that ‘the kingdom of heaven is like a grain of mustard seed’; it takes time to grow. ‘It is like a little leaven’; it must go on working through the long night of man’s earthly existence, and only in the morning of eternity will ‘the whole be leavened.’ Pray for us, that it may go on working in our hearts, and among all this people!

“There is indeed a brighter side, to which we have often alluded, especially in our last annual reports. But the brightest of all views is that which we get when we look away to ‘the hills whence cometh our help’; and know, of a surety, that God reigneth, and that not one of his plans, or promises of good, shall fail.”

Central Turkey Mission.

— AINTAB.—

(About 90 miles E. N. E. from Scanderoon.)

LETTER FROM MR. SCHNEIDER, *December 6,*
1867.

Visit to Hasan Beyli. This letter brings to view highly gratifying progress at the mountain town Hasan Beyli, and the formation of a church there. Mr. Schneider writes:—

“Mrs. Schneider and myself have just returned from a visit of twelve days among

the Protestants of Hasan Beyli, twenty-four hours distant, in the mountainous region west of Aintab. Formerly, all that mountain district was in a state of rebellion, and robbery prevailed so fearfully that no one could travel safely, except with a powerful guard. We were told that in former days it would have taken forty horsemen to conduct us safely to Hasan Beyli. The inhabitants of that place were themselves among the most noted for their highway robberies, and five of the present Protestants were of this number. But the Turkish government has reduced these mountaineers to complete subjection. We were not only safe on the road, but the door of the house we occupied was unlocked day and night, yet we were unmolested.

Great Moral Change. "The moral change among the Protestant portion of the villagers is still greater. We found undoubted evidence of a work of the Holy Spirit among them. I have never been more gratified with the Christian experience of any Protestants in this region. The traces of a work of the Spirit seemed so clear and distinct as greatly to surprise and delight me. Their convictions of truth and duty, and their views of the fundamental doctrines of the gospel and of the true way of salvation were so correct and thorough, and their apparent experience of the power of the truth upon their hearts was so deep, as to lead me to exclaim, 'What hath God wrought?' It surely is his work and not that of man. The opportunities they have enjoyed seemed inadequate to such results, except as accompanied by the special influences of his grace. Only one brief missionary visit had been made previous to our going. None but native agency had been employed.

A Church Formed. "Such being the character of the work, the way seemed fully prepared for the formation of a church. Nay, it would have been depriving them of what was their privilege, not to have administered to them the ordinances of the gospel. Accordingly, a church of fifteen members was organized,

of whom two were females. One of these is a godly man from Lapatchli, a village three hours distant. This man has long been a solitary light amid the darkness of his village, of 50 Armenian houses, where now the leaven of the truth is evidently beginning to work; and we may hope to hear good news from that village in due time. In addition to these fifteen, there are four or five more who seem to be renewed; but for special reasons they concluded to wait a little longer. One of the five who were formerly highway robbers also applied for admission; but he came so late, and there were so many questions pertaining to the matter of his making restitution for stolen property, that we could not take up his case seriously.

Sabbath Services. "The services of the Sabbath were well attended, and listened to with much interest. On the second Sabbath, especially, many wiped away the tears as Christ was held up to them as the sinner's hope. About half of the hearers were Armenians, and they were evidently very favorably impressed. Baptism was administered to three children, and the Lord's supper to the newly formed church. As this was the first time these ordinances were administered according to the simplicity of the gospel, the audience were deeply interested. Those admitted to church ordinances were very deeply moved. During the address to them after the reading of the Confession of Faith and the Covenant, and while receiving the elements, many of them sobbed aloud. An Armenian woman, a person of extraordinary mental capacity, but not yet fully Protestant, afterwards declared that unless their priest administered the communion in this evangelical way, she would never receive it from his hands again. We hope to send a man to this new church in a few days, who will make them a very suitable pastor.

Efforts for Self-support. "We were delighted to find that the people, without any aid from us, had erected a suitable chapel, on a spot of ground purchased by themselves, of sufficient size to accommodate them for the present. Their inten-

tion is, with some aid from us, to erect a larger building as a church next year, and use the present one as a school-house.

"I had two meetings with them in regard to their efforts for the support of the gospel. After a full and free discussion of the subject, they cheerfully pledged themselves to furnish the preacher and his family with all the articles of food required. This will amount to at least one half of his salary. They are twenty families in number. I was very much pleased with the spirit they manifested, all of them freely acknowledging their duty to give according to their ability, and cheerfully pledging themselves to perform it. No particular urging seemed necessary.

The Women. "Mrs. Schneider mingled a great deal with the females, talking with them, teaching them to sing, and urging them to learn to read, and generally to attend to their spiritual interests. They became very much attached to her, and plead earnestly to have her prolong her stay among them; but the arrival of wintry weather prevented us from lingering.

The Armenians. "The indirect influence of the gospel on the Armenians has been quite marked. While the Sabbath was formerly grossly violated, very many of them now pay a strict external regard

to it. Many of them have read the Bible, or heard it read. Though they formerly had no school, they have one now, because the Protestants have one; and the teacher often expounds the Scriptures, and, according to his ability, gives the people exhortation. In these ways the light has very much spread among them, and many of them have become inclined to the truth.

Reflections. "Two things were deeply impressed on my mind by this visit. First, the certainty that a blessing will attend the divine word. It is several years since it was first introduced here, but though in the outset no marked results followed, now the seed sown has sprung up and borne precious fruit. Secondly, how wonderful are God's ways! These uncultivated, uncivilized, and unlettered mountaineers, into whose houses — without a single window, and whose only inlet for light is the door and chimney — most cultivated people would not put their horses or cattle, receive the gospel; and by means of it bring forth the fruits of penitence and faith, and prepare for heavenly glory; while vast multitudes in America, in the midst of a highly cultivated and civilized state of society, and surrounded by all the refinements and comforts of a pure Christianity, remain in impenitence, and fail of eternal life."

MONTHLY SUMMARY.

HOME PROCEEDINGS.

THE NEW ENGLAND WOMEN'S FOREIGN MISSIONARY SOCIETY.

President; Mrs. Albert Bowker, East Boston.

Corresponding Secretaries; Mrs. Miron Winslow, 107 Boylston Street, Boston, and Mrs. David Coit Scudder, 9 Brookline Street, Boston.

Treasurer; Mrs. Homer Bartlett, 25 Marlboro Street, Boston.

THIS new Association has just been organized for the evangelization of heathen women. From the first article of its constitution we learn that "The object of the Society is, to engage the earnest, systematic coöperation of the women of New England with existing Foreign Mission

Boards, in sending out and supporting unmarried female missionaries, and teachers to heathen women."

The Association begins its work at the right time, in the right way, and under most favorable auspices. The time has come for enlarged efforts to give the gospel to women in heathen lands. The American Board sent ten single ladies into the field last year, and has now five more under appointment. It will press forward in this work as fast as the way opens and the means at its command will allow. Its appropriations for this object last year were over \$25,000. The aid of this new organization, in awakening among

the Christian women of the country a deeper interest in the spiritual welfare of their sex abroad, and in securing the necessary means for the support of female missionaries, will be very timely.

By coöperating with existing boards, the association will have the benefit of their past experience, and knowledge of the wants and circumstances of the different fields; of the peculiar qualifications and the outfit needed for each; of the best methods of sending out and locating new missionaries; and of what may be required for their comfort, and the most successful prosecution of their work. It will thus be spared all care of details, and most of the incidental expenses of an independent missionary organization, while it will enjoy all the advantages of direct and frequent communication with the female missionaries in the field. This association will devote itself specially to the work of diffusing missionary information, and of collecting funds for the support of those who represent it in the work of Christ abroad. For information, it will rely mainly on such fresh details of the work as ladies may be more free to write to their own sex at home, than for publication in missionary journals. By monthly meetings for prayer and receiving intelligence, it is hoped that a livelier sympathy may be created and maintained in our Christian homes for those who now sit in darkness and under the shadow of death.

The officers and managers of this association are ladies of well known devotion to the cause of missions. The corresponding secretaries were formerly connected with the India missions of the American Board. Its foreign correspondence is already begun; and its collections for the first month were sufficient to enable it to assume the support of a missionary, soon to embark for South Africa, to take charge of a female boarding-school among the Zulus. The Society will gladly welcome the coöperation of Christian ladies in all parts of the country.

Of the value of the gospel to woman in heathen countries, in bringing her up from her ignorance, wretchedness, and degradation, nothing need be said. No cause can appeal more strongly to the Christian

sympathies of the women of this land; and none is more vitally connected with the progress and early triumph of the Redeemer's kingdom in the earth.

"THE TIMES ARE HARD."

THE receipts at seven places of theatrical amusement in the single city of Boston, for the year 1867, as reported for purposes of government taxation, were, in the aggregate, \$818,283. The contributions from the State of Massachusetts to the American Board, for the work of foreign missions, during the last financial year of the Board, were \$118,825. From all the New England States the donations amounted to about \$195,779; less than one fourth as much as was paid in Boston alone for amusements of this one kind. The donations received from the whole United States, by the Board, were something less than \$344,000; but little more than four tenths of the sum paid in Boston for theatrical entertainment. The aggregate receipts at like places of amusement in the city of New York, for the same year, exceeded 3,000,000 of dollars,—in the two cities, New York and Boston, about \$4,000,000; more than eleven times as much as the Board received from the contributions of the churches for the prosecution of its great work. "The times are hard"—when means are wanted to evangelize the world! Yet why will not even business men of the world consider, that to evangelize is to civilize, and enlighten, and *enrich* the world?

MISSIONS OF THE BOARD.

Greece. Dr. King, in letters from which extracts are given on pages 82-84, makes encouraging statements respecting the present condition and prospects of the Protestant cause at Athens, in connection with the labors of three educated, evangelical, Greek Protestants, two of them ordained ministers of the gospel. Writing again, December 30th, Dr. King mentions having been presented to the King and Queen, by whom he was received in a

very cordial manner. Of the Queen he says: "I was most agreeably disappointed in her appearance. She appeared not like a girl of sixteen, but like a young lady of eighteen or twenty, with a dignity suited to her situation, and at the same time with a graceful simplicity of manner."

Western Turkey. Mr. Tracy, of Marsovan (page 85), gives first impressions, not enthusiastic, but satisfactory; and "we," he says, "are satisfied," and "thank God that we are here."

A letter from Mr. Smith, of the same station (page 87), makes very gratifying statements respecting the theological school and pupils, and the girls' boarding-school.

Mr. Greene, of Broosa (page 84), notices the proposed union of the Broosa and Nicomedia stations; cheering progress in the native churches in the matter of self-support; the organization of the first evangelical Greek church in Turkey, at Demir-desh; and the recent "best conducted and most successful meeting" of the "Evangelical Union of Bithynia," by which the missionaries are much encouraged.

Central Turkey. Mr. Schneider (page 88) gives account of a pleasant visit to Hasan Beyli, in the mountains; the formation of a church there; and a marked moral change among the people of the village, formerly noted for their highway robberies and wickedness.

Eastern Turkey. Mr. Knapp, of the Bitlis station, now in the United States, furnishes the following extracts, and items of intelligence, from letters recently received from native laborers at Bitlis: "Pastor Simon, in a letter of September 11th, in view of the wants of our field, writes: 'Come, come quickly, dear friends. You have a very great work to accomplish in Bitlis. If you should bring with you four missionaries, and two lady teachers also, doubtless you will exclaim, even weeping, that the laborers in the harvest are few. Come, and bring with you the ardent and heartfelt prayers of faithful servants of God. Bring with you the prayers of strong young men. Bring with

you the counsel of experienced and good men, who have passed the greater portion of their lives in working in the vineyard of the Lord.' He writes that there are *eleven* young men awaiting our return, to enter our next training-class; that the bishop of the Armenians has opened a school in Bitlis for their females, in which they use our text-books; and they have purchased a great number of our Testaments, to be used as reading-books in their school!

"The native teacher of our female school writes us that she, and her largest scholars, go out as colporters and visit from house to house, and read the gospel to the women; and that they also meet with a warm reception from the Armenian females. The congregation has increased to about 150, and the work of the Lord is progressing finely."

Syria. Mr. Thomson wrote from Beirut December 2: "Mr. Mitchell [of Tripoli] has made an excursion into a part of his field, and was well received in places where the missionary formerly could not appear without danger. He seems greatly encouraged, and writes for a *native preacher* to conduct religious meetings in Tripoli and elsewhere, until he becomes sufficiently master of the language to do this himself. We send, this week, the best we have, and hope that the blessing of the Lord will go with him. He is a somewhat recent convert, but manifests an intense desire to preach the gospel to his countrymen.

"The schools, the college, the press, and the preaching at Beirut, are all progressing as usual. Our congregations are large and solemn under the preaching of the Word, and additions to their number are frequent. There are also urgent calls for preaching, and for schools, from important villages on the mountains. But the grand deficiency in our mission presses us now harder than ever. We have no native preachers, nor do I see any immediate prospect of relief."

Dr. Post, of this mission, has felt constrained, by the state of his health, to ask a release from his connection with the Board; which the Prudential Committee

have granted with great reluctance. He will be connected with Syrian Protestant College, where it is hoped he may still be able to labor effectively for the good of the people.

Ceylon. Mr. Hastings sends a printed account of a meeting held at Batticotta, November 9, to consider the subject of education. It was composed mostly of native Christians, connected with the different Protestant missions in Jaffna District. It is hailed in the "Morning Star" as "an indication that our educated men begin to appreciate, in some measure as they ought, the Christian education they have received, and are disposed to do something themselves to provide such an education for their children." The meeting resolved, that "there should be in the province an educational institution of an high order," and that, "to secure this end, effort be made to raise the sum of £5,000" (\$25,000), to support four native teachers; appointed a large committee, from different places, to solicit subscriptions; and requested the missionaries of the American Board to act as trustees of the institution, with power to associate with them an equal number of native gentlemen. The resolutions also request the Board, through its mission, to supply a Principal for the institution.

Foochow. Mr. Hartwell and family, and Miss Peet, reached Foochow city on the 10th of October last. Respecting their passage out, — by steamers, *via* San Francisco, — Mr. Hartwell writes: "It is not possible to do away with all discomforts in crossing the sea; but in our experience during this trip, magnificent vessels, gentlemanly officers, good fare, and pleasant companies of passengers, have done much to diminish them, in comparison with our past experience in voyages around the Cape, in sailing vessels."

North China. Mr. Gulick wrote from Kalgan, August 10. After considerable waiting and looking about, "daily committing the need to the Lord," "one of the best places we could have chosen," he says, has been rented for Mr. Williams, his asso-

ciate at the station. As soon as this matter was disposed of he made arrangements and visited Yü Jho, 100 miles south of Kalgan, accompanied by a Christian servant from Peking, and by Tsae Ching, a convert now employed as chapel keeper and exhorter, whose father and mother, residing at Yü Jho, were baptized by Mr. Blodget in the autumn of 1866. (Mr. Blodget spelled the name of the place Yu Cheu, and placed it 90 miles southwest of Kalgan.) They found these converts "holding on to their faith;" met with some others who seemed at least favorably inclined towards the truth, and with two or three "who appeared to manifest a sincere love for the gospel;" and spent a day or two, on their return, near "West River Camp," with a farmer, a friend of Tsae, who had expressed a desire to know all the doctrines, and had urged them to visit him at his home and preach to the people of the village. He wished them to remain longer, but it was a very busy time with the farmers, and Mr. Gulick thought it would be better to go again, a few weeks later, taking Mrs. Gulick also, who might have access to the women, there and in other places. "What I have seen on this tour," he writes, "impressed upon my mind the importance of visiting often the same places, if we would reap fruit from our preaching tours."

Dr. Treat, who sailed for this field, *via* San Francisco, September 21st, reached Shanghai November 14th, "after a very pleasant passage of fifty-four days from New York." He had "a most delightful interview," on the way, with missionaries at Yokohama, Japan; was "most cordially welcomed by brethren at Shanghai;" and says, "my first impressions of missionary life are very pleasant indeed." He was expecting to leave Shanghai for Tientsin November 19th.

Mr. Chapin, heretofore of Tientsin, has rented a house at Túngchau, — (pronounced T-hoong-chow,) where he commences a new station. It is an important place, twelve miles east of Peking, with a population, Mr. Blodget writes, of about 120,000.

In a recent letter, Mr. Blodget mentions some interesting facts. "Fell into com-

pany with four Chinese Mohammedans from Ransuh, the northwest province of the empire. They reported that *one third* of the population in that region are Mohammedans. This may be a large estimate; yet they are very numerous throughout Ransuh, Shensi, Shansi, Honan, Shantung, and Chihli. We need for them the Bible in Arabic. They can read, that is, their teachers can, in that language. But for the appearance of Europeans on the coast of China, and the power they now have in the government, the Mohammedans might at some day have possessed the empire." . . . "Mr. Wilson, an agent of the British and Foreign Bible Society, has just returned to Peking, after a long journey of more than two months for the sale of the Scriptures. He has met with good success, and a kind reception in every place, and reports that the people are calling for the living preacher to explain the Word.

"Mr. Burns, of the English Presbyterian Missionary Society, is now at Nieu chung, in Manchuria, unfolding the banner of the cross in that important town, which is the key of access to all the region northeast of China as far as to the Amoor River and the Russian possessions. This port has been without a missionary for seven years."

West Africa. Mr. Bushnell wrote from Baraka, Gaboon, October 17: "Some months since I mentioned the arrival of a new French Commander at the Plateau, and expressed a favorable opinion of his qualifications for the responsible station. He still remains apparently friendly to us, or at least courteous; but we regret to learn that he is a *zealous Ultramontane papist*; who believes fully that the church is infallible, and that there is and can be no salvation out of her; and, consequently, that all Protestant teaching is ruinous to the souls of men. So, undoubtedly, he will be in full sympathy with the Jesuit bishop, priests, and Sisters of the Sacred Heart, who are located near us, under governmental patronage. Already efforts have been made in the direction of having one or more pupils, who have been for years under Mrs. Bushnell's care, transferred

from her school to that of the sisters. It is an easy matter to get a child or parent baptized, which, with a cross and other trinkets hung upon the neck, constitutes a sufficient papal claim. The present Admiral, who, like most French officials, has seemed to 'care for none of these things,' is soon to leave; and we are a little solicitous lest his successor may be an Ultramontanist."

Dakotas. A letter from Dr. Williamson, dated February 4, states that the Indians on the new reservation, "between Lac Traverse and Fort Wadsworth," have suffered severely for want of food, needed provisions not having reached them. He also states that the Lord is owning and blessing the labors of the native preacher, J. B. Renville. Within a short time he had baptized three young men and ten women.

OTHER MISSIONS.

South America. Mr. Blackford, of the Presbyterian Board, reports the addition of 4 persons to the church at Sao Paulo in September last. Three or four others expressed desire to unite with the church soon. In October, 6 were received at Brotas, and about 30 others stated their desire to be admitted at an early day. In a rude neighborhood, about thirty miles from Brotas, Rev. Mr. Pires, the missionary, was set upon by a mob, excited by a woman who told them he was "the man who was catching the people to make them Protestants." They ran after him, crying "Let us kill the devil"; but he was rescued by the bold interposition of a friendly woman, who risked her own life in his defense.

Japan. Dr. Hepburn, of the Presbyterian Board, writes: "It seems, by recent occurrences in Nagasaki, of which you were fully informed in a previous letter, that the Imperial edict against Christianity in this land is now almost a dead letter. The government have failed to enforce it against the persons there arrested. These people, some sixty in number, having

been imprisoned for a few days, have been dismissed to their homes, but are not allowed to attend religious worship with the Catholic priests, nor to receive visits from them. If such a thing had happened a few years ago, they would all have suffered death. The *political condition* of this country is far from satisfactory. There is a great deal of bad feeling and mutual jealousy amongst the almost independent chiefs. We hear of nothing but arming, and warlike preparations. A civil war may burst out at any moment."

Methodist Episcopal Missions. In an address in behalf of the missionary cause, recently issued, the Bishops of the Methodist Episcopal Church are constrained to state facts which all friends of Christ will regret. They say: "We are pained to observe a decline in the missionary contributions of the church. A year ago the Missionary Society appropriated \$1,030,978, and called upon the church for \$850,000, which, with the surplus then in our treasury, would have carried us safely through the year. On coming together this month, the General Missionary Committee found that our treasurer had only received during the year \$615,156.12, while he had disbursed in that period \$855,933.17, and that the cash in his hands was \$351,757.78 less than the outstanding liabilities of the society.

"Under these circumstances, it was thought necessary to make the appropriations for the foreign work \$102,464.87, and those for the domestic work \$261,454 less than last year. Even with these large reductions it will be necessary for the church to increase greatly her missionary gifts."

The appropriations of the General Committee for the foreign work, for 1868, including \$63,208.38 for "exchange," amount to \$203,625.13.

India. The *Macedonian*, of the Baptist Union, for January, under the head of "patient continuance rewarded," states: "Those who have been intimate with the state of our work in the Asiatic missions for a few years past, are aware that two of those missions were, for a long time,

regarded with a strong feeling of discouragement. We allude to the mission to the Telooos, and the mission in Assam. Not many years ago, it was the opinion of some of our best missionaries in Burmah, and of large numbers of our wisest counselors at home, that we ought to give up the mission at Nellore. And within a more recent period, Assam has been regarded, by good missionaries in that field, and by many persons in this country, as well-nigh barren, and of little promise. If we were asked to-day which are the two brightest points of our missions in Hither and Farther India, our answer would be, *Ongole*, the northern station of the Telooos mission, and *Gowahati*, the westernmost station of the Assam mission."

Siam. The *Record* of the Presbyterian Board states: "The annual narrative of the Presbytery of Siam, dated November 1st, mentions the admission of eleven persons during the year, to the church in Bangkok, and four to the church in Petchaburi. One of the converts of the latter place had been refused permission to visit her home; she has literally given up all for Christ. On the first Sabbath in November four more converts were admitted to the church in Bangkok, and a delightful communion season was enjoyed."

Respecting the new mission to the Laos, a people bordering on and partially subject to Siam, it is stated: "We have at last received full accounts from our highly esteemed missionary, the Rev. Daniel McGilvary and his family, in letters dated in July and September. They were eighty-nine days on the journey from Bangkok to Chieng-Mai, but were kept in safety. They were well received by the authorities, and by the people. Some delay had occurred in procuring timber for building a house and they were living in a temporary bamboo house. An eligible site for mission premises was offered by the king. Mr. McGilvary speaks of finding an open door and an inviting field in which to labor. There are apparently no restrictions placed on the work. The people may be visited, and the gospel preached to them in public and in private. Two cities are spoken of, besides Chieng-Mai, one of ten

thousand inhabitants, distant a day's journey from the capital, and one of twenty thousand, about three days' distant, both easy of access; 'while smaller towns and innumerable villages, and a fine populous country are all open, and have been for years, to missionary effort.'



THE Herald for December announced the death of Rev. Ebenezer Hotchkin, for many years a missionary of the Board among the Choctaws, on the 28th of October last. On the 26th of the following month, the death of Mrs. Philena (Thacher) Hotchkin occurred. This estimable woman joined the Choctaw mission, as a teacher, in 1823, then scarcely twenty years of age. She was married to Mr. Hotchkin in 1828. A few years later she went with her husband to the present home of the Indians, where she remained to the end of life. For about forty-four years, therefore, she has been a faithful and useful laborer;

and to many her memory is very precious.

Rev. William M. Ferry, formerly a missionary of the Board at Mackinaw, died at Grand Haven, Michigan, on the 30th of December. Having graduated at Union College, and studied theology, partly at New Brunswick, and partly with Gardiner Spring, D. D., he repaired to Mackinaw in 1823, where he labored "with great efficiency and self-devotion" (Annual Report for 1833) till 1834, at which time he surrendered his trust. As he did not consider himself equal to the labors of the ministerial office, he settled at Grand Haven, where he lived for one third of a century, highly esteemed and eminently useful. Having become the possessor of a large property, he made generous bequests to various benevolent institutions, — to the Board \$30,000, — ten years being allowed for the settlement of the estate.

At New York city, January 23, of disease of the heart, after much suffering, Rev. Nathan L. Lord, M. D., recently returned from the Madura mission, India.

FOR THE CHILDREN.

TWO GOOD LETTERS.

MR. HUMPHREY, the District Secretary of the American Board, living at Chicago, has sent the two letters below, to be printed for the children. He says about them:—

"Their history is briefly this. When Mr. Doane and I were touring among the churches of Minnesota, three years ago, after our meeting at St. Charles, a little girl, four years and a half old, came up the aisle and handed me the first letter, with a dime inclosed. She had pretended to write it herself, in baby scrawl, and then her mother interlined it with a translation into English, from her own lips. After reading it to many Sabbath-schools I gave it to Mr. Bissell, on the eve of his departure for India. The second letter is his answer. The original I send to the little girl to-day."

The Little Girl's Letter.

"Dear little heathen children, way down there where they wont let you have any Bibles to read. (This was the superscription.)

"The heathen must have a Bible to learn about God. They throw their babes to the erocodiles. Dear heathen children, you must pray to Jesus to help you to be good, and watch over you. Dear little heathen children, Judas betrayed Jesus by kissing him, and the naughty men came and led him away and crucified him. They nailed him to the cross and stuck a spear in his side. Dear little heathen children, Jesus told that man to put his hand into his side so he would believe he was Christ. God is in heaven, and I wish you to believe in Jesus, so when you die you can go to heaven."

"L— G— B—."

Mr. Bissell's Answer.

"AHMEDNUGGER, 25th October, 1867.

"MY DEAR LILY, — I think you will wonder to see a letter from some one away off in India; but I wanted to write and tell you of something here which I think you will be glad to know.

"Do you remember the letter you wrote to the 'Dear little heathen children, way down there where they wont let you have any Bible to read?' And after telling them about Jesus, you gave the letter to Mr. Humphrey, of Chicago, who brings the missionaries to talk to you. Well, when he learned that I was going back among the heathen, he gave me your letter to take along and read to them; and I have read it already to some of them, and hope to read it to more.

"One day there was a meeting here of the missionaries and their families, and native Christians, to pray for their children. The children of the schools came also, and I talked to them, and read your letter, translating it into Mahratta, so that they could understand it. They were much interested to know that a little girl away off in Minnesota thought of them and prayed for them. I hope you will always pray for them, and perhaps when you are old enough, the Lord may open the way for you to come out here and teach these very heathen here in Ahmednuggur. You can ask the Lord Jesus if he would like to have you go, and if he calls you, say as little Samuel did, 'Speak, Lord, for thy servant heareth.'

"My two little girls, Emily and Julia, who have heard your letter, send love to you. They were both born here in India. One is seven years old, and the other five.

"Give my love, and Mrs. Bissell's, to your papa and mamma, and accept a kiss for yourself. I should be glad to get a letter from you if you would like to write.

"Your loving missionary friend,
"LEMUEL BISSELL."



THE SCHOOL AND THE WOMEN AT HARPOOT.

THE children will remember the picture of the girls' school at Harpoot, in the last number of the *Herald*, and the letters

from Mr. Wheeler, Miss West, and Kohar. Here are some extracts from another letter, which Miss West has written to Mr. Wheeler, who is now in this country. Not the children only, but the mothers, and all who wish to "help those women" will be glad to read what she says.

"I mentioned in my last the new, or rather increased, *missionary* spirit in the school, in connection with labor at villages on the Sabbath. Kohar and Marinè spent the next Sabbath at Hulakegh and Bizmeshen. The next afternoon we took half an hour to hear their story, and that of others who had also gone out. At Hulakegh one hundred women came to Kohar's meeting, and ten or twelve to Marinè's meeting of church members, at the same time — a most interesting story. At Bizmeshen they met thirty-five women, besides some isolated cases by the wayside. Sooltan had a story to tell of her visit to Yeghéki, and Toma Hudhesha of her Sabbath in Jehmè. I cannot describe to you the glow of soul with which this good woman told her story, in *broken Armenian*.* She had labored with thirty-five women in a tongue not her own, and really she seemed to have come back renewed in soul and body too. Our half hour's talk turned into a prayer-meeting, and used up part of the afternoon; but the effect upon us all was most blessed.

"Soon after, Loosintak, of Bitlis, Marta, of Arabkir, and Manoosh, of Diarbekir, came begging most earnestly that I would let them go with the older sisters and teach the *children*. I shall never forget their touching earnestness. A new baptism seemed to descend upon the whole school, and the voice of prayer ascended morning, noon, and night.

"For weeks past I have, now and then, slipped around at evening twilight, and listened to the earnest petitions from various rooms, where little groups were gathered. Kohar I generally found in her room alone, similarly engaged; and oh, my brother, it seemed to me at those hours, that this house was indeed the very gate of heaven."

A *Mother's Association*. In another

* Her native tongue is Arabic.

part of her letter Miss West says: "I proposed a 'Mother's Association' to the women of the school. "Thirty-nine attended the meeting, who have 50 children now living" — so the secretary's record says. We organized, and chose a committee of four to manage, and conduct meetings in turn, semi-monthly. . . . We have had two meetings. The children who are old enough come with their mothers to every other meeting. On Wednesday last, twenty-four children came, bright and clean. Toma Sarkisian conducted the first part admirably; read the first verses of Ephesians vi., and talked to the mothers most earnestly and appropriately; illustrating her remarks. Then she turned to the children, and oh, my heart was cheered! Then two earnest prayers, and then I catechized the little ones, and heard them recite their hymns and Scripture passages. Every child, however small, had something ready; the Arabic children in Arabic. 'Twas a sight to make one glad. And how those mothers' faces shone! I had the melodian down, and we sang many pieces between. One boy repeated the 13th of the 1st Corinthians. When he said, so manlike, — 'When I was a child I spake as a child,' etc., 'but when I became a man, I put away childish things,' it made us all laugh, and him too. Our girls were greatly interested, and stood up most of the time, as they were behind the rest. When we closed, all seemed very happy; and as they passed out, they dropped their free-will offerings into the box. Many a mother held up her child with the copper in its little hand. Let no one believe that this people cannot be taught to *give*. It is latent in their hearts."

* "THE RAIN BOY" IN AFRICA.

A LADY who went to West Africa a few years ago, to labor in connection with the Episcopalian mission, at Cape Palmas, has been obliged to come back to the United States on account of ill-health. But she has left in Africa a little black boy that she had taken to educate. She wishes still to give him an education, and

hopes that he will become a preacher of the gospel to his own people. For his sake she has written a little book, and will give all the income she receives from the sale of it for his support, while he is studying. The book is called — "*Home Life in Africa; or, A New Glimpse into an Old Corner of the World. Written for the Young People by one of their Friends who went there.*" It is published by A. Williams & Co., Boston. Price, one dollar.

They called this little boy the "rain-boy" when the lady first took him to her school; now they call him "Harry," and here are some things that she says about him in the book, which show why he was called "rain-boy." "The bishop came to breakfast quite unexpectedly. He started in the night, bringing with him a little boy, whose history he has been telling us. His home is in a heathen town, about twelve miles from Cavalla. He was playing and digging clams with some other children by the sea-shore; and, in the sport, he accidentally hit a little brother, still younger, causing instant death. The natives, in their ignorance, believe that such a death will be avenged by unseasonable showers of rain, to destroy the growing rice, unless expiated by the immediate slaughter of the innocent homicide. They accordingly rushed on this little boy, to kill him; but his mother took him on her shoulders, and ran, closely pursued, to Cavalla. She was protected by the bishop; but the natives about Cavalla made so great a tumult that he thought it necessary, in order to save the boy's life, to bring him by night to Cape Palmas. The little 'rain-boy,' as he calls him, will be unmolested here. He is a fine little fellow, apparently between six and seven years old, wearing no clothing but the native cloth. His little face is grave and thoughtful; and his fine, large eyes are bright and expressive." Some days later she wrote again: "The little 'rain-boy' is a regular pupil now, and the most docile and apt scholar among them all. His goodness has captivated all hearts; he has a winning look in his large, thoughtful eyes, which answer the purpose of language for him." . . . "Aunt Louisa is very fond of the good little boy, who 'totes' water for her on his round, curly head,

from the spring at the foot of the hill. He walks up the steep path with the bucket poised so perfectly that he moves as easily and gracefully as if it were not there." . . . "It is not yet safe to allow him to go out alone; and, after lagging a little, he ran after us to-day, looking behind him in great terror at some natives, who glared fiercely upon him as they passed. The attempt to kill him, and the race for life, must have made a lasting impression on his mind."

A TOUCHING GIFT.

AMONG the donations recently received

for the Mission School Fund, there is one from a member of the Manhattanville Presbyterian Sabbath-school, in New York city, of \$9.32. This was paid in by his mother, after the boy's death. He was a boy of high promise, and had been dedicated by that mother to Christ's service among the heathen. He had gathered the sum named for heathen children; and then he was taken suddenly from earth, by drowning. But his intended gift is sent, with the prayer of the sorrowing mother that He "who sat over against the treasury" will bless it, and raise up some other one to do the work which she hoped her son might do for his glory.

DONATIONS RECEIVED IN JANUARY.

MAINE.	
Cumberland co. Aux. Soc.	
Gorham, Cong. ch. and so.	3 43
North Yarmouth, Cong. ch. and so.	
8 43, less c't, 50c.	7 98
Portland, Mrs. Geyer,	1 00
Pownal, Cong. ch. and so.	18 75
Saccarappa, J. W.	1 00
Scarboro, Cong. ch. and so.	11 51—43 67
Kennebec county.	
Gardiner, Cong. ch. and so.	32 35
Waterville, Cong. ch. and so.	15 65—48 00
Lincoln county,	
New Castle, 2d Cong. ch. and so.	9 15
Penobscot co. Aux. Soc. E. F. Duren, Tr.	
Bangor, T. W. Coe,	12 00
Brewer, 1st Cong. ch. and so.	27 24—39 24
Piscataquis county.	
Garland, Cong. ch. and so.	10 60
Somerset county.	
Skowhegan, Mrs. E. D.	1 00
Waldo county.	
Camden, Cong. ch. and so.	25 70
Washington county.	
Calais, Centre Cong. ch. and so.,	
(contributions for 1867, 143.87, less	
prev. ack'd, 90.56:)	53 31
Machias, Centre st. Cong. ch. and	
so. m. c.	20 00—73 31
York co. Conf. of Ch's.	
Alfred, Dr. Hall,	2 00
Limerick, Cong. ch. and so. 4.60;	
Esther P. Hayes, 1;	5 60—7 60
Union county.	
Brownfield, Cong. ch. and so.	9 00
	267 27
M. E. D.	10 00
	277 27
NEW HAMPSHIRE.	
Cheshire co. Conf. of Ch's. Geo. Kings-	
bury, Tr.	
Harrisville, Cong. ch. and so.	10 00
Keene, 2d Ortho. Cong. ch. and so.	
n. c.	24 03—34 03
Grafton county,	
Oxford, Cong. ch. and so. m. c.	14 35
Wentworth, Cong. ch. and so.	25 00—39 35
Hillsboro co. Conf. of Ch's. George	
Swain, Tr.	
Amherst, Cong. ch. and so., (of wh.	
from Gents Benev. Soc., with other	
donat's, to const. JOHN FLETCHER,	
H. M., 87.75, Ladies' Benev. Soc.,	
with other donat's, to const. HOLLIS	
E. ABBOTT, H. M., 88.65, m. c.	
26.74;)	203 14

Bedford, Pres. ch., with other donat's,	
to const. NATHAN CUTLER and	
CHARLES GAGE, H. M.	172 00
Mason Village, Cong. ch. and so.	28 70—408 84
Rockingham co.	
Atkinson, Cong. ch. and so., annual	
coll., with prev. donat., to const.	
JOHN B. MERRILL, H. M.	50 67
Exeter, 1st Cong. ch. and so., ann.	
coll., add'l, 23, m. c. 16.69; 2d	
Cong. ch. and so m. c. 5.10;	44 79
Hampstead, Cong. ch. and so. m. c.	27 00
Hampou, Cong. ch. and so.	23 50—145 96
Strafford co. Conf. of Ch's.	
North Conway, Cong. ch. and so.,	
with previous donat., to const. ED-	
WARD P. EASTMAN, H. M., 11.50,	
less c't, 75c.; Mrs. Clarrissa Mer-	
rill, 5;	15 75
	638 93
VERMONT.	
Addison co. Aux. Soc. A. Wilcox, Tr.	
Orwell, Cong. ch. and so., contrib.	
for 1867;	50 00
Caledonia co. Conf. of Ch's. T. L.	
Hall, Tr.	
St. Johnsbury, South Cong. ch. and	
so., 17.91, less c't, 50c.; S. T. C.	
10;	27 41
Chittenden co. Aux. Soc. E. A. Fuller, Tr.	
Burlington, 3d Cong. ch. and so.	
59.76; 1st Calv. Cong. ch. and so.	
41.45;	101 21
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Bakersfield, Cong. ch. and so	25 50
Georgia, Cong. ch. and so.	16 71
St. Albans, Mrs. A. J. Samson, 10,	
Mrs. Dr. Smith, 1, Mrs. G. W.	
Clark, 5, G. M. Jr. 2, M. P. M. 2,	
J. C. M. 1, S. M. 1;	22 00—64 21
Orange county.	
Chelsea, Cong. ch. and so.	40 70
Orleans co. Aux. Soc. Rev. A. R. Gray, Tr.	
Coventry, Cong. ch. and so., annual	
coll., to const. Rev. W. A. ROBIN-	
SON, Barton, Vt., H. M.	60 00
Derby, Mrs. O. Newcomb,	14 00
North Troy, Mrs. F. Livingston, for	
China,	5 00—79 00
Rutland and Bennington Co's Aux. Soc.	
J. Barrett, Tr.	
Rutland, Cong. ch. and so. coll., in	
part,	224 75
Wallingford, Cong. ch. and so. coll.	135 00
West Rutland, Cong. ch. and so.	133 04—492 79
Windham co. Aux. Soc. C. F.	
Thompson Tr.	

Brattleboro, Centre Cong. ch. and so. m. c.	72 68		
Dummerston, Cong. ch. and so. coll.	18 00		
Saxton's River, Cong. ch. and so.	22 75		
West Brattleboro, Cong. ch. and so. m. c.	72 02	—185 45	
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steel, Trs.			
Woodstock, 1st Cong. ch. and so. m. c.	16 78		
	1,057 55		
Cambridge, Mr. and Mrs. J. W. Turner,	5 00		
Johnson, Cong. ch. and so., Nov. and Dec. coll's, 44.30; James Holmes, 1;	45 30		
Lunenburg, Cong. ch. and so.	11 19	—61 49	
	1,119 04		
<i>Legacies.</i> —Williston, Mrs. Hester Miller, by Harry Miller, Ex'r, to const. HARRY MILLER, Suginau City, Michigan, H. M.	100 00		
	1,219 04		
MASSACHUSETTS.			
Barnstable county.			
East Falmouth, Cong. ch. and so.	12 00		
Sandwich, Calv. Cong. ch. and so.	30 00		
West Barnstable, Cong. ch. and so.	17 50	—59 50	
Berkshire co.			
Dalton, Sophia Burgess,	5 00		
Housatonic, Sophia Perry,	10 00		
Stockbridge, 1st Cong. ch. and so. m. c.	280 00	—295 00	
Boston and vicinity.			
Boston, of wh. from Miss H. Hooper, to const. Mrs. N. H. BROUGHTON, Jersey City, N. J., H. M., 100; a friend, 10, ditto, 20, ditto, 15, ditto, 12, ditto, 3.75, Rev. E. P. Thwing, 15, Mrs. E. P. Thwing, 5, a member of Emmanuel Church, 5, Mrs. S. Appelle, 2;	7,114 20		
Chelsea, Winn. Cong. ch. and so. m. c. 42.71; Broadway Cong. ch. and so. m. c. 31.45;	74 17	—7,188 37	
Brookfield Association. William Hyde, Tr.			
Brimfield, Cong. ch. and so. balance,	11 50		
Brookfield, Cong. ch. and so.	281 76		
Hardwick, Cong. ch. and so., to const. LOUISA R. TUPPER, H. M.	108 00		
North Brookfield, 1st Cong. ch. and so.	309 70		
	710 96		
	75 00	—635 96	
Essex county.			
Andover, Mrs. Justin Edwards,	10 00		
Lawrence, Lawrence st. Cong. ch. and so., add'l, 50; Central Cong. ch. and so., (22.90, less express, 20c.,) 22 70; Nathaniel Jewett, to const. Rev. WILLIAM E. PARK, H. M. 100;	172 70	—182 70	
Essex co. North Aux. Soc. William Thurston, Tr.			
Bradford, Cong. ch. and so.	30 00		
Haverhill, West Cong. ch. and so. m. c.	10 00		
Ipswich, South Cong. ch. and so.	171 11		
Newburyport, North Cong. ch. and so. 50.16; Union Prayer-Meeting at Whitefield Cong. ch. 46.25; a friend, 15;	111 41		
West Newbury, 2d Cong. ch. and so. m. c.	20 00	—342 52	
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.			
Middleton, Cong. ch. and so. m. c.	28 00		
Franklin co. Aux. So. E. D. Merriam, Tr.	13 80		
Ashfield, Cong. ch. and so.			
Bernardston, Martha L. Newcomb, to const. Rev. T. A. MERRILL, H. M.	100 00		
Buckland, Cong. ch. and so.	34 66		
Charlemont, Cong. ch. and so., ann. coll.	28 76		
Coleraine, Cong. ch. and so.	14 00		
Greenfield, 2d Cong. ch. and so., (of wh. from m. c. 20.45,) 105.95; a friend, 5;	110 95		
Montague, 1st Cong. ch. and so. m. c.	63 34		
Shelburne Falls, Cong. ch. and so., bal., with prev. dona., to const. EBENEZER MAYNARD, H. M.	6 00		
	371 51		
	20 00	—351 51	
Hampden co. Aux. Soc. J. L. Whitney, Tr.			
Agawam, Cong. ch. and so.	17 50		
Chester, 2d Cong. ch. and so.	10 00		
Chicopee, 3d Cong. ch. and so.	60 67		
Chicopee Falls, 2d Cong. ch. and so.	42 33		
Feeding Hills, Cong. ch. and so.	43 77		
Longmeadow, Cong. ch. and so., Ladies' Benev. Asso.	26 50		
South Wilbraham, Cong. ch. and so.	8 00		
Springfield, 1st Cong. ch. and so., (of wh. from F. A. Brewer, to const. MARY E. REYNOLDS, Eski Zagra, Turkey, H. M., 100; Mary A. Brewer and Eunice B. Smith, 50, each, for China, to const. F. A. BREWER, H. M.; coll. 90, m. c. 140.90;) to const. Rev. H. C. HASKELL, and MARGARET B. HASKELL, Philippiopolis, Turkey, H. M., 430.90; South Cong. ch. and so. 161.20; Olivet Cong. ch. and so. coll. 31.67; North Cong. ch. and so. m. c. 20.22;	643 99		
Tolland, "The Widow's Mite," for China,	2 00		
Westfield, N. T. Leonard, for Eastern Turkey,	104 63		
	959 89		
	20 00	—939 89	
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.			
Amherst, 1st Cong. ch. and so., Gents and Ladies' Benev. Asso., m. c. 143, less express, 40c.; Prof. L. Clark Seelye, 100;	242 60		
East Hampton, Payson Cong. ch. and so. m. c., for 1897, add'l,	60 00		
Enfield, Benev. Soc., annual coll., (of wh. from Jane E. Clark, with prev. dona., to const. Mrs. MARY C. POTT R., H. M. 50;)	315 00		
Granby, Cong. ch. and so., Foreign Missy Soc., to const. CHARLES F. CLARK and ALVIN FERRY, H. M.	226 00		
Hadley, Russell Cong. ch. and so., Benev. Soc., 83.67; P. S. Williams, 50;	133 67		
Northampton, 1st Cong. ch. and so.	631 36	—1,608 63	
Middlesex county.			
Cambridgeport, Stearns Chapel m. c.	12 88		
Charlestown, 1st Cong. ch. and so. m. c.	15 46		
Lowell, High st. Cong. ch. and so., ann. coll. and m. c. 109 04; Kirk st. Cong. ch. and so., bal., 27.63; John st. Cong. ch. and so. m. c. 8.50;	145 17		
Natick, 1st Cong. ch. and so., ann. coll.	76 75		
Reading, Richard Parker,	10 00		
Somerville, a friend,	2 00		
Wayland, Friends, for China,	7 00		
West Newton, H. B. BRAMAN, with prev. dona., to constitute himself H. M.	50 00	—320 26	
Middlesex Union.			
Fitchburg, Calv. Cong. ch. and so.	25 98		
Littleton, Ortho. Cong. ch. and so., to const. PETER SWALLOW, H. M.	76 25		
Westford, Amos Heywood,	12 00	—114 23	
Norfolk county.			
Jamaica Plain, Central Cong. ch. and so. m. c.	29 00		
South Franklin, Cong. ch. and so. m. c.	2 60		
Quincy, a friend,	2 00		
Walpole, Ortho. Cong. ch. and so.	16 93		
Wellesley, Cong. ch. and so.	54 54		
West Roxbury, South Evan. ch. and so. m. c.	38 77	—143 84	

Old Colony.

New Bedford, Pacific Cong. ch. and so.	100 00
South Dartmouth, Cong. ch. and so.	6 75—106 75
Palestine Missionary Society, E. Alden, Tr.	
Abington, 1st Cong. ch. and so., (of wh. from Mrs. Huldah Torrey, 100, m. c. 64;	164 00
Braintree, 1st Cong. ch. and so., ann. coll. 126.44, m. c. 59.38;	185 82
Bridgewater, G. W. Martin,	10 00
North Middleborough, Cong. ch. and so., ann. coll.	32 00—391 82
Plymouth county.	
Lakeville, Cong. ch. and so. 19, less c't. 50c.;	18 50
Tannton and vicinity.	
Berkley, 1st Cong. ch. and so. 32.29, less c't. 2;	30 29
Rehoboth, Mrs. H. G. Bullock,	5 00—35 29
Worcester co. Central Asso. E. H. Sanford, Tr.	
Clinton, 1st Evan. ch. and so.	104 43
Rutland, Cong. ch. and so.	83 48—187 91
Worcester co. South Couso. W. C. Capron, Tr.	
Globe Village, Evan. Free ch.	21 50
Millbury, 1st Cong. ch. and so.	119 11—140 61
	13,090 71
	10 00
Nantucket, 1st Cong. ch., a friend,	13,100 79

Legacies. — Abington, Mrs. Cleora Dawes, by J. Lauc, Ex'r, 500, less tax, 30;

Boston, Pliny Cutler, by Henry Davenport, Adm'r, 1,500, less tax, 90;

Sturbridge, Perley Allen, by H. Haynes, Ex'r, 120.62, less expenses, 5.03;

115 59—1,995 59

15,96 33

RHODE ISLAND.

Barrington, a few ladies at a female prayer-meeting,	2 00
Little Compton, I. B. Richmond, to const. WILLIAM B. RICHMOND, Boston, Mass., II. M.	100 00
Newport, William Guild,	3 40
Pawtucket, Cong. ch. and so., Ladies' Asso. 172, m. c. 70.81, Rev. C. Blodgett, D. D., to const. ISAAC D. ALLEN, II. M. 100;	342 81
Tivertou 4 Corners, Rev. A. L. Whitman,	5 00—453 21

CONNECTICUT.

Fairfield co. East Aux. Soc.	
Bethel, a friend,	1 00
Bridgeport, 1st Cong. ch. and so., balance, 85 23; Anon. 15;	100 23
Danbury, Maternal Asso., ann. dona.	12 00—113 23
Fairfield co. West Aux. Soc. A. E. Beard, Tr.	
Easton, Cong. ch. and so.	82 00
North Greenwich, Cong. ch. and so., of wh. from coll. 102, m. c. 34;	136 00—218 00
Hartford co. Aux. Soc. E. W. Parsons, Tr.	
East Glastonbury, Cong. ch. and so.	11 00
Farmington, 1st Cong. ch. and so., to const. J. T. NORTON, E. L. HART, and WILLIAM GAY, II. M., coll. 283.32, m. c. 34.97;	323 29
Hartford, Centre Cong. ch. and so. m. c. 17.83; Asylum Hill Cong. ch. and so. m. c. 17; Theol. Sem. Chapel, m. c. 16.60; Mrs. M. C. Bemis, to const. S. HELEN PERRY, Springfield, Mass., II. M., 100;	151 46
Middle Haddam, 2d Cong. ch. and so. 16.24, m. c. 27.31;	43 55
Newington, Cong. ch. and so.	39 07
South Glastonbury, a friend,	10 00
South Windsor, a friend, for China,	50 00
Unionville, Cong. ch. and so.	11 75
Waterbury, 1st Cong. ch. and so., coll., 255.38, m. c. 27.34;	282 72

Wethersfield, Cong. ch. and so.	18 85—941 69
Hartford co. South Consecration.	
Cronwell, Cong. ch. and so., annual coll. and m. c.	111 11
Portland, Central Cong. ch. and so.	15 75—126 86
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.	
Norfolk, Cong. ch. and so., to const. A. G. PHELPS and J. M. COWLES, II. M.	200 00
North Cornwall, Benev. Asso.,	55 00
Salisbury, Cong. ch. and so.	33 00
Torrington, Cong. ch. and so.	40 00
Watertown, Benjamin De Forest, Middlesex Asso. John Marvin, Tr.	100 00—433 00
Essex, a friend,	10 00
Haddam, 1st Cong. ch. and so.	47 00
Lyme, Cong. ch. and so.	61 82
Westbrook, Cong. ch. and so., of wh. from coll. 41, m. c. 29.91;	70 91—189 73
New Haven City, F. T. Jarman, Agent. Of wh. from North Cong. ch. and so., (of wh. from William Johnson, to const. Rev. E. L. CLARK, II. M., 100, Samuel Punderson, 50, Mrs. Lois Chaplin, 50, two ladies, 20, coll. 410.79,) 630.79; 3d Cong. ch. and so. 254.99; Centre Cong. ch. and so. 157.25; Davenport Cong. ch. and so. m. c. 9.50; United m. c. 24.90; Lyman Osborn, 10; A New Year's Offering, 2;	1,089 43
New Haven co. East Aux. Soc. F. T. Jarman, Agent.	
Fairhaven, 1st Cong. ch. and so.	50 00
Madison, Ladies' Miss'y Soc.	22 00
North Branford, Cong. ch. and so.	60 20
North Guilford, Cong. ch. and so.	20 00—152 20
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.	
Colechester, 1st Cong. ch. and so.	207 38
Jewett City, Cong. ch. and so., ann. coll.	32 00
Lebanon, 1st Cong. ch. and so. m. c. 43; Exeter, Cong. ch. and so., annual coll. 40.32;	83 32
New London, 1st Cong. ch. and s. s., (of wh. from a bible-class of young men and their teacher, for China, 50, a lady, 50,) to const. W. W. SHEFFIELD, II. M.	100 00
Norwich, 2d Cong. ch. and so., ann. coll., (of wh. from Mr. and Mrs. William Williams, to const. G. & O. S. PAYSON and A. E. LAMB, II. M., 200; David Smith, to const. R. J. SMILEY, II. M. 100,) 614.53; Broadway Cong. ch. and so. m. c. 26.46; 2d Cong. ch. and so. m. c. 25.68; 1st Cong. ch. and so. m. c. 22.31;	688 98—1,111 63
Tolland co. Aux. Soc. C. H. Dillingham, Tr.	
Coventry, Cong. ch. and so. 25; J. B. Porter, to const. Mrs. JANE B. POORR, II. M. 100;	125 00
Ellington, "Cash,"	10 00
Gilead, Cong. ch. and so., Male Asso., 45.90, Female Asso. 23.10;	69 00
Rockville, 2d Cong. ch. and so.	621 97
Union, Cong. ch. and so.	43 20
Vernon, Cong. ch. and so., Gents Asso., 95.80, Ladies' ditto, 61.70;	157 50—1,031 67
Windham co. Aux. Soc. Rev. S. G. Willard, Tr.	
Canterbury, Cong. ch. and so.	7 00
Pomfret, 1st Cong. ch. and so., Gents and Ladies' Asso., to const. G. B. MATHEWSON, II. M. 177.75, m. c. 61.95;	239 70
Woodstock, 2d Cong. ch. and so.	5 00—251 70
	5,659 19
<i>Legacies.</i> — Middletown, Mrs. Mary Ward, by Edward Paddock, Ex'r, 1,000, less tax, 60;	940 00
West Hartford, Mrs. A. P. Talcott, add'l, by J. E. Cone, Trustee,	99 36—1,039 36
	6,698 55

NEW YORK.

New York and Brooklyn, of wh. from the Church of the Pilgrims (Brooklyn), (of wh. from A. Baxter, 500, R. P. Buck, 200, F. R. Fowler, 100, S. F. Phelps, 100, A. H. Porter, 50, C. Adams, 50, E. Mygatt, Jr., 50, Miss Thurston, 50, J. P. Dyke, J. C. Atwater, S. Anderson, J. Colby, W. T. Hatch, F. Woodruff, M. D. Thomas, 25 each;) 1,611.39; 1st Pres. ch. (Brooklyn), (of wh. from Mrs. F. M. Hadden's estate, 250, S. Hutchinson, 150, H. K. Sheldon, W. Hastings, F. Horne, J. Campbell, 50, each, B. H. Smith, H. Sheldon, J. S. Rocknell, J. Ogden, G. W. Mead, 25 each, m. c. 44.57;) 1,290.13; West Pres. ch. F. H. Bartholomew, 1,000; Madison Sqr. Pres. ch. A. K. Ely, 500; 7th Pres. ch. (of wh. from m. c. 22.43;) to const. Rev. T. M. Dawson, H. M. 72.43; Clifton Ave. Cong. ch. and so. (Brooklyn) m. c. 57.87; Union Theol. Sem. m. c. 23.60; Mercer St. Pres. ch. m. c. 22.15; Harlem Pres. ch. m. c. 10; S. M. Dewing, 20; A. S. Howard (Brooklyn), for China, 10;	
St. Lawrence co. Aux. Soc. C. T. Hulburd, Tr.	
Brasher Falls, Pres. ch.	31 52
Canton, Pres. ch. Miss Alma Sanderson,	1 00
Hopkinton, Cong. ch. and so. 30.18, a friend, 10;	40 18
Lawrenceville, Cong. ch. and so. 6.66, L. Hulburd, 5, Rev. J. Gray, 1;	12 66
Ogdensburg, Pres. ch. Rev. L. M. Miller, D. D.	5 00
Parishville, Cong. ch. Mrs. William Abrams,	1 00
Anniversary collection,	46 65
	138 01
Less for printing minutes,	11 00—127 01
	4,773 68
Arkport, Jarvis P. Case,	2 00
Auburn, Soc. of Miss'y Inquiry of Theol. Sem'y,	15 00
Avon Springs, Mary E. L. Henry,	5 00
Beekmantown, Pres. ch.	20 33
Cambridge, Ahira Eldredge,	1 00
Camden, 1st Pres. ch. m. c.	14 00
Canandaigua, Cong. ch. and so. Gents, (of wh. from F. and G. Granger, 60, C. S. Halsey, 20, T. S. Beals, 10, William Antis, 6, coll. 100.24; m. c. 143.21;) 339.45; Ladies (of wh. from Ontario Fem. Sem. 25, Mrs. Greig, 20, Mrs. G. Granger, 15, Mrs. Coleman, 10, Mrs. Johns, 10, Miss Upham, 6, Mrs. Holmes, Mrs. Jewett, Mrs. N. T. Clarke, Mrs. Hubbell, Mrs. T. Willson, Mrs. Stowe, Mrs. Gage, Mrs. Pierce, Miss Paton, 5, each, coll. 63) 194;	583 45
Carlisle, James Boughton,	3 00
Cherry Valley, Pres. ch. m. c.	28 14
Cincinnati, Cong. ch. and so.	11 55
Clinton, S. D. B. to const. CORNELIA T. SEYMOUR, H. M. 100; a thank-offering from a friend, 5;	105 00
Corfu, Pres. ch. m. c.	5 00
Dansville, Pres. ch. m. c.	25 68
DeKalb, Enos Wright, to const. WM. E. WRIGHT, Denmark, Iowa, H. M. 130 00	
Dexter, Pres. ch.	15 00
Durham, 1st Pres. ch. m. c.	12 00
Eden, Cong. ch. and so., for China,	2 50
Elmira, 1st Pres. ch. ann. coll. (of wh. from Rev. G. C. Curtis, D. D. with prev. dona. to const. MARY E. CURTIS, French Corral, Cal. H. M. 50;) with prev. dona. to const. J. B.	

DUNNING, H. B. SMITH, and ANNA M. BRONSON, H. M.	322 25
Franklin, Pres. ch. 18, less exp. 10c.;	17 90
Gloversville, Cong. ch. and so. add'l, A. Judson,	100 00
Gouverneur, Pres. ch.	63 95
Greenport, Pres. ch. add'l,	12 00
Greenville, Pres. ch.	48 25
Groton, Cong. ch. and so. m. c.	15 00
Hanubal, Cong. ch. and so.	15 00
Hickory Corner, Amos Crosby,	10 00
Himrods, Mrs. Ayres, by Rev. J. C. Moses,	10 00
Jamestown, Leavitt Hallowell,	3 00
Jewett, L. North, 25, A. Peck, 10, J. Harrington, 5, others, 4;	44 00
Le Roy, Pres. ch.	130 93
Lockport, 2d Ward Pres. ch. ann. coll.	28 25
Maloué, S. C. Wead, with prev. dona. to const. LESLIE C. WEAD, H. M.	50 00
Manchester, 1st Pres. ch. m. c.	17 00
Manlius, Trinity Pres. ch.	29 00
Masonville, Cong. ch. and so. ann. coll.	5 00
Mooers, Rev. Asa Hemenway,	10 00
Mount Morris, 1st Pres. ch. bal. for 1867,	6 90
Newark Valley, Cong. ch. and so. to const. Rev. MARK FIVAZ, H. M.	51 75
Newburgh, Friends, by Rev. Isaac Brayton, D. D.	75 00
New Haven, Cong. ch. and so.	22 89
Orange, 1st Pres. ch.	4 15
Orient, Cong. ch. and so.	35 00
Oxford, 1st Cong. ch. and so.	68 58
Palmyra, 1st Pres. ch. add'l, H. E. Perrine, 50, G. M. Bowman, 20;	70 00
Parma Centre, Pres. ch.	9 00
Phelps, Pres. ch. to const. Rev. GEO. BAYLESS, H. M.	54 00
Poughkeepsie, Pres. ch., A friend,	100 00
Rochester, Brick Pres. ch., in part,	129 83
Silver Creek, Pres. ch. m. c.	22 00
South Wales, Gideon Barker,	5 00
Utica, Westminster Pres. ch. to const. L. B. WELLS and Rev. PETER W. EMENS, H. M.	163 00
Vernou, Mt. Vernon Pres. ch.	40 00
Victor, Pres. ch. in part,	35 64
Watertown, Mrs. E. M. Mack,	20 00
Waterville, Pres. ch. to const. Rev. C. W. HAWLEY, H. M.	110 00
Weedsport, Rev. Geo. W. Warner,	20 00—2,902 92

7,676 90

Legacies. — Brockport, Abel Gifford, by H. P. Norton, ex'r,	700 00
Lansingburgh, Mrs. E. T. Warner, by J. L. Sunderland, ex'r, 1,000, less tax 60;	940 00
Madison, Adin Howard, by Mary P. and A. G. Howard, ex'r, (resid.) 223.44, less tax and exp. 16.13;	212 31—1,852 31
	9,528 91

NEW JERSEY.

Bergen, 1st Pres. ch.	107 38
Hoboken, H. A.	5 00
Madison, 1st Pres. ch. (of wh. from m. c. 45);	155 14
Newark, South Park Pres. ch. (of wh. from F. W. Jackson, to const. Mrs. F. W. JACKSON, H. M. 100; I. M. Harrison, to const. A. W. WOODHULL, H. M. 100; S. P. Smith, with prev. dona. to const. Mrs. N. F. SMITH, Brooklyn, N. Y., and LAURA B. SMITH, Newark, N. J., H. M. 100;)	464 27
North Hardiston, Pres. ch.	43 00
Orange, John C. Baldwin,	1,500 00
Princeton, A. Guyot,	20 00
Sidney, Bethlehem Pres. ch.	61 50
— C. Baker,	10 00—1,866 29

PENNSYLVANIA.

Ry S. Work, Agent.	
Darby, 1st Pres. ch. coll.	12 30
Delaware Water Gap, Mountain Pres. ch. m. c.	5 00

Philadelphia Western Pres. ch. 75; S. 20;	95 00	Clifton, Cong. ch. and so.	10 00
Reeseville, Pres. ch.	12 38—124 68	Coal Valley, by Rev. J. F. Grof, family of F. Lorenz, proceeds of a "mission- ary pig;"	5 00
Allentown, 1st Pres. ch.	81 96	Galesburg, 1st Church of Christ,	199 75
Danville, B. D. M.	20 00	Kewanee, S. M. Hurd,	1 00
Edinboro, Pres. ch. (of wh. from the miss'y box of the Young People's Prayer Meeting, 8; to const. ISAAC R. TAYLOR, H. M.)	101 00	Lake Forest, Pres. ch. m. c.	33 00
Lock Haven, G. B. Perkins,	2 80	Lewistown, William Proctor,	100 00
Philadelphia, J. D. L.	50 00	Ottawa, Plymouth Cong. ch. and so. anu. coll.	23 00
Pine Grove, Pres. ch.	5 00	Peoria, Geo. L. Lucas,	10 00
Sugar Grove, Mrs. R. Weld, 15; Friends, 7;	22 00	Ridgefield, J. C. Button, to const. Rev. J. II. BALDWIN, Pana, Ill., H. M.	50 00
Wattsburgh church,	4 40—287 16	Rockford, 2d Cong. ch. and so.	297 59
	411 84	Sterling, A friend,	5 00
		Tolono, William Keeble,	7 00
		Wilniugton, 1st Pres. ch.	20 00—1,931 93
MARYLAND.		MICHIGAN.	
Darnestown, I. Darby,	14 00	Brighton, 1st Pres. ch. 10.15; Mrs. S. B. Lec, thank-offering, 5;	15 15
DISTRICT OF COLUMBIA.		Detroit, 1st Pres. ch. 214.18; 1st Cong. ch. and so. m. c. 27.86;	212 04
Washington, 1st Cong. ch. and so. m. c. 32.63; Rev. E. Goodrich Smith, 10;	42 63	Hillsdale, a friend,	10 00
TENNESSEE.		Kalamazoo, 1st Pres. ch. coll.	258 69
Spring Place Church,	2 00	Owasso, 1st Cong. ch. and so.	22 00
Washington Church,	10 00—12 00	Saginaw, Pres. ch.	12 50
OHIO.		Three Rivers, 1st Pres. ch.	25 00
By William Scott, Agent.		White Pigeon, Isaac Blue,	4 00—589 38
Cincinnati, 3d Pres. ch. m. c. 15.10; W. M. Spencer, 5;	20 10	MINNESOTA.	
College Hill, Mrs. McMillan,	30 00	Cottage Grove, Rev. E. J. Hart,	8 50
Columbus, 2d Pres. ch. coll. (of wh. from A. D. Lord and wife with prev. dona. to const. T. II. LITTLE, Janesville, Wis. H. M. 50;) with prev. dona. to const. Mrs. MARY T. MORRIS, Walnut Hills, Ohio, and EMINE CASE and EBENEZER MCDONALD, Columbus, Ohio, H. M.)	332 80	Goodhue Centre, Pres. ch.	5 00
Walnut Hills, Mrs. J. Bates,	5 00—387 90	Mankato, 1st Pres. ch. m. c. 2 mos.	4 60
Chester, Pres. ch. ann. coll.	37 20	Northfield, Cong. ch. and so.	35 60
Cleveland, 1st Pres. ch. m. c. 18.31; Ladies' Miss'y Soc. 50; Mrs. P. Kingsley, 5;	73 31	West Florence, Pres. ch.	5 00
Fairmount, Church and Cong. coll. 3.18, J. A., O. B., W. W. C., D. G., and Mrs. H. B. 1.00 each,	8 18	Zumbrot, Cong. ch. and so.	50 00—108 70
Gallipolis, Pres. ch. m. c.	6 45	IOWA.	
Jersey, Pres. ch. ann. coll. and m. c. 51.42; an Individual, 30; G. B. Condit, 10;	91 42	Bowen's Prairic, Cong. ch. aud so. m. c., 10 uos.	21 00
Lindeville, Cong. ch. and so. (add'l with prev. dona. to const. Rev. G. W. ANDREWS, East Hampton, Conn. H. M.)	1 00	Burlington, Mrs. Joseph Everall,	5 00
Mineral Ridge, Welch Cong. ch. and so.	7 00	Camanche, 1st Pres. ch.	6 00
Mount Giload, Pres. ch.	8 05	Cedar Falls, 1st Pres. ch.	13 40
Oberlin, Monthly Concert colls. by Rev. Henry Cowles,	45 00	Denmark, Cong. ch. and so. special coll. 39.25, m. c. 8;	47 25
Prairie Depot, Cong. ch. and so. m. c.	5 00	Des Moines, Plymouth Cong. ch. and so.	20 90
Ripley, Monthly Concert for Jan'y, by Rev. D. E. Bierce,	9 00	Independence, Sarah Packard,	20 00
Shelfield, Cong. ch. and so. bal.	2 00	Iowa City, Cong. ch. and so. bal.	4 25
Tallmadge, Richard Fenn,	20 00	Lima, Individuals in Cong. ch.	12 00
Walnut Hills, Lane Sem. Rev. Henry Smith, D. D.	25 00—338 61	Nevinsville, Cong. ch. and so. m. c.	2 50
	726 51	Newton, 1st Cong. ch. and so.	46 00
		Tiptou, Cong. ch. and so.	2 00
		Yankee Settlement, N. G. Platt,	4 00—204 30
INDIANA.		WISCONSIN.	
Madison, 2d Pres. ch. m. c.	16 60	Allen's Grove, Cong. ch. aud so.	10 00
Mishawaka, Pres. ch.	2 50	Appleton, J. Lanfear,	10 00
Rob Roy, Pres. ch.	16 05	Beloit, 2d Cong. ch. and so. 26.36; Miss'y. Soc. 5; Rev. P. C. Pettibone, 10;	41 36
Southport, Pres. ch.	9 00	Columbus, Pres. ch. m. c.	4 00
Terre Haute, Mrs. Mary H. Ross, by A. Bishop,	4 00—48 15	Cottage Grove, Pres. ch. 7, Rev. C. W. Higgins and wife, 5;	12 00
ILLINOIS.		Fulton, Cong. ch. and so.	10 80
Altona, A family collection,	5 00	Hartford, Cong. ch. and so.	19 10
Bloomington, 1st Pres. ch.	38 00	Lake Mills, Cong. ch. aud so. m. c.	2 60
Bunker Hill, Cong. ch. and so.	45 00	Madison, E. E.	25 00
Cerro Gordo, Pres. ch. 17; Alexander McKinney, 20;	37 00	Shullsburg, Cong. ch. and so. m. c. 2.35, Mrs. A. M. Dixon, 1.68;	4 03
Chicago, New England Cong. ch., a friend, 100; Olivet Pres. ch. m. c. 41.09; 8th Pres. ch. m. c. 4.50;	145 59	Stoughton, Cong. ch. and so. "for the advance on China,"	3 00
		Two Rivers, Franklin Barnes,	3 00
		West Salem, Rev. J. M. Hayes,	5 00—149 89
		MISSISSIPPI.	
		Columbus, Salem (Independcut) ch. and so.	20 50
		MISSOURI.	
		Brookfield, Edward Atkinson,	4 00
		Clintou, 1st Pres. ch. m. c.	2 60—6 60
		KANSAS.	
		Osawatomie, Cong. ch. and so.	10 00
		NEBRASKA.	
		Nebraska City, A friend,	4 00

<p>COLORADO. Empire City, Cong. ch. and so. 10 00</p>	
<p>CALIFORNIA. Mendocino, a friend, 5 00 San Francisco, E. B. Babbitt, 70 50—75 50</p>	
<p>WASHINGTON TERRITORY. Walla Walla, N., a New Year's gift, 5 00</p>	
<p>CANADA. Eaton, T. S. Morey, 10 00 Montreal, Zion Cong. ch. and so., (of wh. from Mrs. Joseph Savage, 35, Mrs. J. E. Mills, 28, Henry Lyman, 28, Theodore Lyman, 28, C. Alexander, 15, William MacDougall, 14, Rev. Dr. Wilkes, 14, Mrs. A. Fisher, 14, Mr. and Mrs. Dougall, 7, David Lewis, 7, J. Bayles, 7, others, 13.30.) 210.30; F. W. T. 10; 220 30 Sorel, James Allen, 7 00—237 30</p>	
<p>FOREIGN LANDS AND MISSIONARY STATIONS. China.—Peking, S. Wells Williams, for house for printer, specie, 563.38, Mrs. Bridgman, specie, 236.28; 849 66</p>	
<p>MISSION WORK FOR WOMEN. Massachusetts.—Beverly, B. W. G., to "help those women," 5 00</p>	
<p>MISSION SCHOOL ENTERPRISE.</p>	
<p>MAINE.—Biddeford, Pavilion Cong. s. ch.,—"The Gleaners,"—with dona. from the ch. and so., to const. W. P. HAINES, H. M., 40; Jackson and Brooks, Cong. s. s. 3.50; Minot, S. O. Hodzkins, deceased, 1; Otisfield, Cong. s. s. 12; Portland, 3d Cong. s. s. 25.60; Robbinston, Cong. s. s. 12; Rockland, Cong. s. s., add'l. 1.62; South Berwick, Cong. s. s., Miss M. O. Hayes's class, 6.50; Winslow, and North Vassalboro, Cong. s. s. 5; Yarmouth, Agnes L. Drinkwater, deceased, 65c.; 107 87</p>	
<p>NEW HAMPSHIRE.—Atkinson, two individuals in Cong. s. s. 50c.; Concord, South Cong. s. s. for Seminary at Pasumaluk, Madura, 10; Gilmanton, Cong. s. s. 9.25; New Boston, Mrs. Benjamin Dodge, for Dr. Levi Spaulding's school, Ceylon, 10; North Conway, Cong. s. s. 2.50; Warner, Mrs. J. H. Stewart, for school in Madura, India, 25, Jane Straw, 3, Charles L. Page, 1.25, Etta McAlpine, 1.25; West Lebanon, "Little Lambs" of Cong. s. s. 5; 67 75</p>	
<p>VERMONT.—Georgia, Cong. s. s. 9.29; Granby, Cong. s. s. 27; Morrisville, Cong. s. s., for girls' school at Marsh, Turkey, 10; Windsor, Cong. s. s. 53; 99 29</p>	
<p>MASSACHUSETTS.—Billerica, Ortho. Cong. s. s., for Rev. J. T. Noyes's school, Madura, 12.50; East Charlemont, Cong. s. s. 5.84; Essex, Cong. s. s. 26.19; Great Barrington, Cong. s. s. 69; Framingham, Friends, for a pupil in Miss Proctor's school, Aintab, Turkey, 60; Greenfield, 2d Cong. s. s., infant department, contributions for 1867, 10; Lawrence, Eliot Cong. s. s., for support of Miss H. S. Clark, Seneca Mission, 75; Rutland, Cong. s. s. 17.53; Ware, East Cong. s. s. 40; Warwick, Cong. s. s. 16; Weymouth, 1st Cong. s. s. 12.72; 844 78</p>	
<p>RHODE ISLAND.—Providence, Charles st. s. s., for a school in China, 67 50</p>	
<p>CONNECTICUT.—Canton, Cong. s. s. 11.16; East Glastenbury, Cong. s. s. 15; Essex, Cong. s. s. 2; Farmington, 1st Cong. s. s. 8.37; Greeneville, Cong. s. s. 17; Guilford, 1st Cong. s. s. 40; Hampton, Cong. s. s. 4; Hebron, Cong. s. s. 4; Westford, Cong. s. s.</p>	

<p>6.50; Woodbury, North Cong. s. s. 10, 1st Cong. s. s. 7;</p>	125 03
<p>NEW YORK.—Amsterdam Village, The "Ree-live" (infant s. s.) and proceeds of little girls' "Fair," 17.20; Brooklyn, Armstrong Juv. Miss'y Soc., (of wh. for Mrs. Bridgman's school, Peking, China, 35, Miss Rice's school, Orooniah, Persia, 35, Miss Agnew's school, Odooville, Ceylon, 30, Mrs. Walker's school, Baraka, Gaboon, 25, Mrs. Taylor's school, Madura, 25;) with prev. dona., to const. C. L. ALLEN, J. B. HUTCHINSON, and Mrs. J. B. HUTCHINSON, H. M., 150; Camden, Cong. s. s. 35; Cortland, Pres. s. s. 25; Hudson, 1st Pres. s. s., for support of Dea. John Hernandez, Persia, 80; Lawrenceville, Cong. s. s. 6.34; Keyville, s. s. 39.80; Manhattanville, s. s., Edward Hixon, deceased, 9.32; New York, 11th Pres. s. s., for a native preacher in the Zulu mission, 100, Allen st. Pres. s. s., for Rev. J. G. Cochran, Persia, 45; Ogden, Pres. s. s. 16.85; Oswego, 1st Pres. s. s. 40; Rochester, Plymouth Cong. s. s. 3.15, Mrs. Blossom's class, 2; Rodman, s. s. Miss'y Soc. for 1867, 46.93; Stamford, Pres. s. s. 19.25; Victor, Pres. s. s., Pearl Gatherers, 1.25, Haud Helpers, 5; Waterville, Pres. s. s. 10; 652 12</p>	66 15
<p>NEW JERSEY.—Madison, Pres. s. s.</p>	
<p>PENNSYLVANIA.—Darby, classes in 1st Pres. s. s., for Bibles to the heathen, 1.45; Philadelphia, Pine st. Pres. s. s. 69, Philadelphia Female Soc. for Education of Heathen Youth, for Mrs. Dean's school, Satara, India, 60, Germantown, Lucy's Juv. Miss'y Working Soc., for schools in Madura, to const. Rev. S. R. ASBURY, H. M., 50, Whar-ton st. Pres. s. s. 30, Walnut st. Pres. infant school, 10; Tilohite, Union s. s. 6; 226 45</p>	25
<p>TENNESSEE.—Mount Horeb, a little girl,</p>	
<p>OHIO.—Cincinnati, 3d Pres. s. s., to const. Mrs. L. H. MEDARY, H. M., 100; College Hill, Union s. s., (of wh. for family of Rev. A. Bushell, Gaboon, 30,) 70; Granville, two classes in Cong. s. s., add'l, for girls' school, Orooniah, 26; Springfield, 1st Cong. s. s., for a catechist, 25; Tallmadge, Sabbath-school Association for a Bible-woman in Persia, under care of Rev. B. Labaree, 45; 266 00</p>	1 00
<p>INDIANA.—Greencastle, 1st Pres. s. s.</p>	
<p>ILLINOIS.—Belvidere, 1st Pres. s. s. 30; Du Page, Pres. s. s. 13; Knoxville, Pres. s. s., for support of two students (Giragos and Narceian), at Harpoot, 32.61; Norris, Mollie McCutchen, 1; Oak Park, Independent s. s., bal., 9c.; Orion, Miss M. E. Laird's school, 20; Payson, Cong. s. s. 12; 114 51</p>	
<p>MICHIGAN.—Detroit, Florence E. L.,—New Year's Gift, 1; Escanaba, Pres. s. s. 30; St. Charles, Carrie Moore, Carrie Chapmau, and Luther Bagley, 1.50; 32 50</p>	
<p>MINNESOTA.—Minneapolis, 1st Pres. Morning Star Soc. for Nestorian Missiou Schools, 3 00</p>	35 00
<p>IOWA.—Deumark, Cong. s. s.</p>	
<p>WISCONSIN.—Appleton, Mrs. S. R. Page's girls' class in Cong. s. s., for a girl in Miss Rice's school, Orooniah, 18; Cottage Grove, Pres. s. s. 5.63; 23 63</p>	
<p>FOREIGN LANDS AND MISSIONARY STATIONS.—China, Peking, Friends, for girls' school, specie, 339.83, Mr. Burns, for ditto, specie, 15, for boy's ditto, specie, 15; 369 83</p>	
<p>2,602 66</p>	
<p>Donations received in January, 37,956 87</p>	
<p>Legacies " " " 4,937 26</p>	
<p>42,944 18</p>	
<p>☞ Total from Sept. 1st, 1867, to Jan. 31st, 1868, 159,413 51</p>	

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